The Churchman.

SATURDAY, APRIL 26, 1879.

ANOTHER illustration of the beauties of the system known as Congregationalism was furnished in Hartford, Conn., the other day, where a "council of churches" "ordained" to the ministry a Mr. Abdallian, a native Armenian, who has been in the United States for some years pursuing his studies. The ordination was effected contrary to the traditions and precedents of the denomination, and in spite of a protest from the missionary board, whose advice might be supposed to have the most cogency in such a case. What else can be expected but an irregular ministry when an irresponsible power assumes to ordain?

WE said last week that the Church has more to fear in these days from the patronage than from the persecution of the world. There may always be less dread of the Greeks bearing arms than when they are bringing gifts. There are plentiful illustrations of this in the secular journals which report sermons; and what journal does not do that? Here, for instance, comes the *Boston Transcript*, bringing a report of sermons delivered on Easter-day by two Unitarian preachers. Dr. Bartol's text was John xi. 25, "I am the resurrection." He said, "The substitution of the dogma of the resurrection of the body for the Bible teachings prevents any harmony between science or philosophy with traditional belief in creeds. . . . The apostle to the Gentiles, without whom Christianity itself might have failed, says distinctly, 'In the resurrection we are to have another body, and not this very same.'" Mr. Savage, taking for a text Matthew xxvii. 51, 52, 53, said, "Easter was in existence 2,000 or 3,000 years before the time of Moses. . . . The resurrection of a body is an absurdity and an impossibility." These are the rejoicings at an Easter celebration!!

THE Society for the Suppression of Vice should not have had occasion to repeat for the third time the great discouragement thrown upon the board by the numerous pardons granted through executive clemency, and of some of the most flagrant criminals in the land. It is well known that the arrest and conviction of such persons is often a most difficult thing to do, and they, of all persons in the world, ought *not* to have the benefit of executive clemency who have been found guilty of poisoning the morals of youth through the circulation of impure reading. Such business is in no sense the result of passion and provocation, but grows out of a deliberate purpose to become enriched at the expense of virtue and decency.

It should be enough that these wretches have done all in their power to break down the law, without having them pardoned out of jail when the law gets hold of them. Take the case of the twenty-nine persons already convicted who have helped to circulate the foulest matter found during the past year in twenty-three different institutions of learning, and who have, so to speak, debauched whole schools of boys and girls. To talk of clemency in their case is to outrage justice. It may be a favor to them, but it is an insult to the community. The society calls especial attention to the fact that leading up to all the institutions of learning in this country there are broad thoroughfares, and that along these avenues these scoundrels are continually setting traps to capture the youth. In the case of a man arrested at Rochester, in November, for selling and mailing unlawful matter, it required six trucks and express-wagons to carry to the station-house the matter seized. Perhaps such parties need the mercy of the law, but if they do not need its severity, it is hard to see who does. As to the prejudice which has been raised against the society in view of its method of procedure against this infamous class of law-breakers, the society vindicates its principles and its mode of action by disclaiming anything worse than taking the advertisers at their word, and allowing them "voluntarily to put their head into the halter." They declare that innocent persons are never asked to get unlawful articles; nor is money ever offered offenders in any manner, further than to buy their wares after they have offered them for sale. It would be strange if the society had not made mistakes; but over and above these, it deserves all possible commendation for its none the less important, because most difficult and unpleasant, work.

EASTER-TIDE.

What a painful contrast is that which is often presented after Easter as between a church opened daily for the worship of God and a church whose doors are almost continually closed! We have nothing to say in derogation of the practice of opening the churches once or twice, or even thrice, daily, during Lent. But it is our duty to observe that through this practice there is danger that the daily worship of God will come to be regarded as only a penitential practice. The tendency to this is very clearly marked, in fact, by the growing observance of Advent and the Ember and Rogation weeks.

Now, we submit that "Hosanna" and "Alleluia" are as worthy of being sung *daily* as "De Profundis" is. When Easter-day comes the time has arrived for us not to forsake the Lord's house, but to frequent the courts thereof with new enthusiasm over the benefits of Christ's Passion. For ashes we may put on garments of beauty; our penitential words should melt into songs of jubilation and praise. The church doors should be open, and Christ's people gather together for the praise of "Him who died, and was buried, and rose again for us." Who will bring up again the spirit of the past, and show to the Christian world what a joyous feast our Easter-tide might be?

CHURCH MUSIC.

From all parts of the land come glowing accounts of the Easter services. They show that the celebration everywhere was more radiant than ever before. All this fills us with hopefulness. But there are indications in nearly all the reports that the grand idea of worship is lost sight of. This impression may be caused, it is true, by the reporters for the press rather than those who directly engaged in the services. The language may be that of lookers-on. But we fear that it has an unconscious influence upon the worshippers. It is commonly said, for instance, that the music was unusually fine, very impressive, in exquisite taste, etc. Now, singing is a part of the service, of worship directed to Almighty God. It has no place in church if it has any other objects. It is, theoretically—and the theory ought always to be kept in mind—the outpouring of the hearts of the worshippers in praise and thanksgiving. Holding this idea steadily, how absurd it would be for those who engaged in the worship to pronounce it either "impressive" or "in exquisite taste"!

If, on the other hand, others presume to compliment the worship, they intrude themselves into matters with which they have no concern. Worse than that, they are likely to cause much harm. For their comments will naturally turn the attention of the worshippers to thoughts of how their worship may appear, and unconsciously their purpose will be perverted. They who utter the praises of God in song should have their thoughts fixed upon Him. The music of each congregation naturally will have more or less excellence according to the musical culture of the congregation. And it should always be the best that that culture can prepare. But whether more or less perfect in itself matters not, provided that it is the honest, earnest expression of the praise of God. Let always those who lead the musical devotions of a congregation think, not

of the people behind them, but of the God whom they are addressing.

KING-KILLING.

"Honor the king!" said the great apostle. "Kill the king!" say some of the modern lights of virtue, who propose to rectify all disorders—personal, social, and political—at the point of the dagger or at the mouth of the revolver. Within a year the assassination of the royal heads of Spain, Italy, Germany, and Russia has been attempted, not to say anything of numberless shootings and stabbings in the obscure kingdoms of Asia and the petty provinces of Central and South America. In these latter the killing of kings amounts to a chronic disease. It depends, too, upon issues which are so far removed from the dignified considerations prevailing among the greater realms of Europe that readers of newspapers merely smile at a despatch announcing the violent removal of one of these petty princes. But when the assassin's hand is lifted against a czar, or an emperor, or a king of one of the European States, men stand aghast. Not only those who are doctrinarians on the subject, firm believers in "the divine right of kings," or disbelievers—as the case may be—but every father of a family, every business man, every citizen feels the question thundering at his heart, Where is this to end?

It is all very well to say that these assassinations, or attempted assassinations, are the work of Nihilists, Communists, Socialists. That does not answer the question. Why should there be such people as Nihilists and Socialists? The very existence of such sects premises the killing of kings—nay, if they once succeeded in emptying the throne they would strike at the lower strata of government and vacate every office. Chiefs of police, local judges, and the like are already subjects of attack in Russia and elsewhere.

One sad experience of this tendency has been felt in our own country. The possibility, therefore, of the calamity which constantly threatens the peace of Europe is not so very far distant even here.

We are not in favor of political sermons, so called, but we call upon the clergy to acquaint themselves with the political movements of the kingdoms of this earth, in order that they may be quickened in their instructions to the people in the things that pertain to the kingdom of God. A deep-seated hatred of royalty is in the human heart, side by side with as deep a love and reverence for it. To the end of time the conflict between the two will go on, and the world be treated daily to the strongly-contrasted spectacles of the multitude shouting "Hosanna!" in the presence of princes, and the same multitude pointing revolvers and daggers at them. Did our Lord ever utter a meaningless word? In the light of the political troubles of this world, and especially of the assassinations and attempts at assassination of kings, the Christian should lift up his voice most fervently when he repeats the Master's words, "Thy kingdom come."

THE CURE OF SOULS.

(*Continued.*)

Thus far I have confined myself to directions and limitations to be brought clearly before the faithful who desire special pastoral help. But now I turn to those which relate immediately to the priest himself, and which he must obey if he hopes to do his duty to edification.

(1) He must have clear notions as to the nature and range of his authority. There are two kinds of authority, the disregard of either of which will impair his influence and hinder his work. There is moral authority, the essence of which is love, and the outward form of which is character shaped by love. This is the highest sort of power which one soul can wield over another. Stubborn wills and alienated hearts and soiled consciences bow down to this when they would do so to nothing else. But besides, there is the authority of a Divine commission, of a sacred office, in virtue of which the priest is required to exhort the people "to obey them which have the rule over them." The two authorities blended together, so that we cannot precisely discern where the one begins and the other ends, makes the perfect guide of souls. Some are indifferent to the authority of office; but none will be indifferent to the authority arising from moral elevation, loving sympathy, and an evident desire to lighten the burdens of the weary and heavy laden. Where the former will not serve us, the latter must be our resource. Christ proved His love to men before He undertook to guide and govern them. His rulership over humanity is supreme, because it is bathed in the blood of His Cross. No one can challenge it, because no one can challenge the service and sacrifice out of which it grew. The highest influence, the noblest authority of the ministry, can be reached only on the same conditions. The true shepherd must in some way give his life for the sheep, if their life is to be put into his keeping.

(2) He who would have the cure of souls in any worthy sense must familiarize himself not only with theology as the science of revealed religion, but with Christian ethics—the science of duty, whose great aim is to form individual character after the pattern character of Christ. On one side it is the science of God's moral law; on the other it is the science of the human will, the conscience, the moral affections, the propensities and appetites of the flesh.

Omitting much that might be said under this head, I leave it with one general direction, which I deem of great moment. In questions of conscience, as in wider ones affecting the spiritual life, some seem to think that their first duty is to break down and set aside as of no account the suggestions and motives of the natural conscience, the moral reason. The Gospel, it is said, has nothing to do with convictions of duty or estimates of human action emanating from so clouded and imperfect a source. The old man is to be put away, that the new creature may take his place. He is simply and altogether ruin and rubbish, and as such must be cast out before the Holy Ghost can begin the masonry of the new temple. Now, this is not the less an exaggeration and a hindrance because it arises from a well-meant effort to assert the radical and absolute sway of God's truth. It is an error at the very point where grace impinges on nature, where Christ touches the will and conscience. If we act upon it in our dealing with souls inquiring the way to the Cross, we are put at a serious disadvantage. We destroy the eye whose blindness we attempt to heal. We cut up by the roots the tree whose branches are to bear the grafts from the tree of life. Let us settle it clearly and once for all, that Christianity does not claim to *create* morality, as though there had been none but for its advent, and would be none but for its presence. On the contrary, it cheerfully accepts what it finds and makes the most of it. It does not oppose natural morality; it does not accuse it of absolute inefficacy; it does not outlaw the motives drawn from conscience and the nature of things. Its great and peculiar office is to lead forth the conscience into a stronger and all-embracing light, and to energize the morality that springs from it with an irresistible motive power, whose source is the Word, the example, the Spirit of Christ. Of this power the world knew nothing until His coming. The setting forth of this power and of its uses and modes of operation is the distinctive work of Christian ethics; and the application of it under the guidance of the Holy Spirit to individual consciences is an essential part of our work in the cure of souls. To perform this part well requires a grasp of the soul's want and of Christ's work which too few of us possess.

(3) The kind of cure of souls about which I am speaking demands a *practical* knowledge (to be gained only by the study of our own hearts and lives, as well as of the hearts and lives of others) of the various phases of religious experience as produced either by various temperaments, or by various moods of any one temperament. There are the emotional and the unemotional, the quick and the slow, the fervid and the cold, the hopeful and the despondent, the reticent and the demonstrative, and each very largely governs the Christian's inner life. And then there are the shifting moods passing over each one of these types of character, of which due account must be taken if we are to touch their ills and aches and lapses with a discriminating hand. All Christians are not Christians after the same manner. Very often one element, moral, or emotional, or doctrinal, predominates and some other suffers. There is no life without its weak side, no armor without its loose joint, its broken link. If we are to give the needed help, we must know where the weakness is; if we are to aid in restoring a disturbed equilibrium, we must get at the force which has disturbed it.

(4) They who will seek counsel and direction will do so ordinarily on these five grounds:

(*a*) Because of their besetting, special sins and the temptations which draw them into these sins.

(*b*) Because of distressing fluctuations of feeling arising from loss of poise and balance in their faith—these in turn arising from exaggeration or defect in one or more articles of the truth.

(*c*) Because of ignorance or misconception affecting some fundamental principle of faith or morality.

(*d*) Because of sorrow and suffering, whether springing from their own conduct or from the visitation of God.

(*e*) Because of doubts, doctrinal or ethical.

The foregoing is by no means an exhaustive catalogue of the grounds on which souls will come to the priest of God for counsel and help; but it is sufficiently complete for my present purpose. Let me take them up in the order named.

(*a*) He who is charged with the cure of souls must know the sinfulness of sin not only as a general proposition, but the comparative guilt of particular kinds of sin, and the peculiar guilt of this or that individual sin. It is one thing to know sin as it is treated in the books, as the theme of metaphysical or ethical inquiry, or as the material which enters largely into the construction of theological systems. He must acquire the faculty of handling it in its concrete shapes, as it issues instinct with the life of wickedness fresh from living wills and living hearts. To this end he must study it as God's law-expounders—prophets and apostles—have dealt with it. They do not so much denounce rebellion as rebels; not so much sin as sinners; not so much evil in general as evil-doers in particular. And coming forth from God's Word he must lift the veil from the motives of men, and plant himself at the very centre of the struggle between the law and the law-breaker, between the individual will and the temptations which assail it. Thus only can he appreciate the distinction between ordinary and special besetting sins; between sins of infirmity and sins of presumption; between sins of the flesh and sins of the intellect and the will; between the sin of the hardened reprobate and the sin of the tender conscience only for the moment gone astray. Until this specific, concrete, practical knowledge has been attained, it will be only as a neophyte and a bungler that he will be able to prescribe disciplinary remedies for the penitent.

There is no casuistry so subtle, so ingenious, so fertile of expedients, so unscrupulous about means as that which the devil supplies to the sinner to enable him to excuse himself for the guilt, or to extricate himself from the consequences of vicious or ungodly living. Truth, honesty, purity, love, holiness, are poor casuists. They move straight on to their ends. They are children of the light and dwell in the light; and souls under their sway fall spontaneously into their movement and aims. It is not of the private Christian, but of the official one, the ordained and trained physician of souls, that I am speaking. He must be skilled in noting and comparing symptoms, in timing pulse-beats, in discerning false curvatures, in detecting incipient decay and gangrene. His business is to *cure* souls, as well as, in the exercise of another function, to feed them. What wonder that there is so little *curing* when so few put forth any serious effort to fit themselves for such a task!

I have spoken of the need of understanding the comparative guilt of certain classes of sins. Let me give an illustration of what I mean. There are the sins of the animal man and the sins of the spiritual man, those which mate us with brutes and those which mate us with devils; the former issuing from the lusts of the flesh, the latter from the intellect and the will. There are the sins of unchastity, uncleanness, drunkenness, gluttony, and such like; and then there are the sins committed under the influence of self-interest, hatred, envy, jealousy, cruelty, perfidy, malice; the sins, too, of pride, ambition, and covetousness. Now, in the shallow ethics of the world, and in the distorted ethics of many Christians, the brute-like sins are deemed more wicked than the devilish; the unchaste, the drunken, the beastly sinner is thought to be, and is treated practically as, a far worse offender than the man of falsehood, perfidy, malice, jealousy, and revenge. The same set of people will look with horror upon the inebriate, and with a very mild sort of indignation upon the cheat and the liar. In the average judgment the proud, hateful, selfish character stands a much better chance than the glutton and the fornicator. Now, the ethics of the Gospel, as reflected in the words and deeds of Him to publish whom the Gospel was given to the world, take a radically different view of the comparative turpitude of these sins. There we find the sins of the flesh treated almost with leniency as compared with those of the will, those which disembodied spirits can commit. They who do the former shall indeed be excluded from the kingdom of heaven. But who are they that are condemned without qualification to everlasting fire? Who are they who are to be cast forth into outer darkness? Why, they who do not forgive as God has forgiven them; they who neglect to feed the hungry and clothe the naked; they who see Lazarus at the gate and do not pity him—the merciless, the hard-hearted, the selfish. It is perfectly certain that our Lord considered an omission of charity a darker fact than a sin of the flesh. In his eyes a hypocrite was worse than a fornicator; a hater of his brother, than a gluttonous man and a wine-bibber; the covetous man going about with his heart and his hand shut against the poor was the object of a far more intense scorn than the miserable wretch sleeping out his debauch in the gutter. To the woman taken in adultery Christ says, "Neither will I condemn thee; go, and sin no more." To the men who plundered the widow and the fatherless He says, "How shall ye escape the damnation of hell?" The model social and moral reformer of these days has forgotten this; and it is to be feared that many whose vocation it is to deal with cases of conscience and to discipline notorious offenders, whose vices spot our feasts of charity and defile the courts and sanctuaries, do not sufficiently remember it. Even our Christian morality is infected with the old Manichean heresy: else how should it have come to pass that a bad will, striking at the very sovereignty of God and at the moral order of the universe, should escape with a lighter sentence from the tribunal of judgment than a lawless lust of the flesh?

(*b*) In most manuals for private use and in most works treating of the interior religious life, enough has not been made of the unrest and anxiety, and sometimes of the painful anarchy engendered by the loss of poise and balance between belief and motives, between our creed as a whole and the parts of it which actually sway our thoughts and feelings and every-day life. A healthy spiritual life can be the product only of the whole truth. A fragmentary and hence a restless and disorderly life must result from a fragmentary conception of the truth. It is the complete, not the broken, dismembered Christ formed within us that issues in "the hope of glory." Now, it is the task of the guide of souls to correct this kind of disturbance; and to this end he must press on until he find the errors, whether of excess or of defect, in faith or in practice; and finding them, he must cure them by reëstablishing the equilibrium, and with it the regulating power which can preserve it. He must recall what has been forgotten, tone down what has been exaggerated, lift up what has been depressed. In the cure of souls no article of dogmatic or moral theology can be overlooked. In preaching it is often otherwise. Not doctrines, perhaps, are omitted; but needful aspects and bearings of doctrines, points of view, angles of insight, often are. It has been well said that "it is with all individual Christianity as it is with forms of human government. At first each of them corresponds to the general idea of society, then more particularly to some one of the conditions of social life. Each has a principle from which it borrows its form; but each also tends to exaggerate the principle on which it is founded, as if that principle were the social principle itself. Pure Christianity, which has been in some part defined, while pure society has been in no part, has a principle which cannot be exaggerated, because it includes all principles—that is to say, all the weights and counterweights of truth. But with no individual has it this largeness and this perfection. All individual Christianity makes a principle to itself, which it incessantly tends to exaggerate, instead of tempering it with the opposite principle." To this contemperature, or harmony of the truth, the individual must be recalled if he is to enjoy real peace.

(*To be continued.*)

THE PARISH CLERGY AND THE CURE OF SOULS.

I.

The Occasion for the Question.

The first generation of our ecclesiastical fathers, from Seabury to Hobart, were called to an apologetic ministry; it was theirs to vindicate for the Church a social recognition, in this land, of her right to be.

To the generation which succeeded—that of Doane and Otey, of De Lancey and Whittingham—it was given to teach us the dignity of our high calling, the greatness of our privileges, and the solemnity of our responsibilities. Yet, however precious to churchly humility to sit at the feet of teachers such as these and others into whose great labors we are entered, and of whom only the venerable Bishops of Kentucky, Maryland, and Delaware yet remain to us, it is not strange that when the little one had become a thousand, and when even worldliness had begun to feel its self-respect enhanced by churchly surroundings, there should come both the *temptation* to indulge in pharasaic self-assertion and self-complacency, and also the serious *need* of asking ourselves whether the spiritual life within us, and the practical witness which, as a Church, we bear before men to the power of the Christian principles which we have received and which we preach, is commensurate with the greatness of these privileges—whether we are bringing forth fruit meet for such godly planting and such faithful husbandry.

With such a purpose, the episcopate of our day is now addressing us. The Bishop of Central New York, in plain and earnest words, seeks to arouse us to realize the extent to which a secular spirit has invaded and dominated the practical life of the Church; and calls upon the clergy to bring their own

labors, at least, into closer accordance with the true laws of her being. The Bishop of Long Island, in his clear, comprehensive, and philosophic exhortations to his own clergy, places every minister of the Church more fully face to face with the solemn realities of his office. The Bishop of Albany, in telling of the great work "for God and godliness" to which the Church of England is so honestly and strongly addressing herself, prays that the wave of such a revival may quickly reach our shores. The evils and dangers to be grappled with; the powers in the Church through which they are to be met; the good example which affords us such an encouraging incentive to put forth those powers, are thus all set before us.

And there is need of every word they have thus spoken. For at no previous period, in fact, have our Church's responsibilities been comparable with those which rest upon her in our day. The Church and the world are, every year, brought more and more into contact and under the potential influence of each other; and while it is true that worldliness *has* deeply invaded the Church, it is also true that the Church has far greater opportunities, and a far more immediate access for dealing with worldliness and with the evil that is in it, than ever heretofore. For good or for ill, the Church no longer holds aloof, but is found in the very midst of "the masses" of the rich and educated as well as of those of the poor and degraded; and, in whatever spirit, men of all classes, from the dilletante sceptic of the one extreme to the poverty-hardened of the other, are at least more observant of Christianity and of Christians; and there is no test by which the community is so ready to try the Church as by that of *consistency*.

At the same time there is among us a steadily increasing disposition to sit in honest judgment upon ourselves and upon our ways; and, in consequence, a growing realization of many and serious divergences between the Church's professed principles and her actual working, or, certainly, between that working and the principles of the Christianity which she claims to have been committed to her in trust. The conception of the ministerial office and the standard of clerical duty are especially rising, slowly, perhaps, and painfully, but no less truly, both among the clergy themselves and among the laity.

The Church has, therefore, apparently entered upon a transitional period—upon one, if we please, of important self-reforms; and, as in all such periods, the present is characterized by sore antagonisms between her clearer thought and quickened conscientiousness, and the inertia, the traditional ways of thinking and acting, the established customs and the vested rights which ever resist the most needful change.

Such a state of things calls upon the *episcopate* for leadership. It calls on the *clergy* for earnest thought, for honest speech, and for wise, loving, and prayerful labor; and in that they are the sufferers upon whom *must* come by far the greater part of the distress which such a transition and such antagonisms involve, it calls upon them for that cheerful patience and that brave trust which alone can sustain and guide them in the discharge of their duty to the Church of the generations coming after us. It calls also upon that portion of the *laity* who realize the true nature of the reforms upon which the Church is thus probably entering, the importance of the interests at stake, and the great difficulties with which the clergy must contend, to remember how helplessly dependent these are, for the most part, upon their moral support, coöperation, and even protection.

The more especially is this patient trust needed, and the more pressing is the necessity of this support, in that the questions demanding most serious consideration at this time, and the reforms upon which depend our power fully to carry out any others, are those connected with the status of the parish clergy themselves, their relations to the laity, and to the work of which they are put in charge. They embrace the purpose of their ordination, the giving of local mission, the tenure of the cure of souls, clerical support and Church finances generally, and the distribution of responsibility; together with the subject of the insufficient supply of candidates for Orders and that of the unemployed clergy.

Upon the impulse of convictions such as these, the present papers are submitted as the contribution of one thinking and working presbyter to the common stock of a discussion to which our bishops, no less than the necessities of the times, are thus calling us.

W. C. L.

LETTER FROM ENGLAND.

April 5th, 1879.

Our government has had to "run the gauntlet" through the House of Commons since I last wrote. With no atom of good news to balance the failure of our army in Africa, except, indeed, that the Zulus had spared us the disgrace of invasion, and firmly holding to its resolution not to recall either Sir Bartle Frere or Lord Chelmsford, it had a grave task before it; and yet it has come out with a majority of sixty, which means that it mustered its normal majority. On late occasions, indeed, when its European or Indian policy has been attacked, it came out far more triumphantly, its opponents perceiving plainly enough that the country was with the policy which has lately got to be called imperial, and that it was no fault of ours that Russia had chosen to defy Europe, and, when retreating from that position under the opposition of Great Britain, had stirred up against us the dangerous forces of Afghanistan. But on this occasion it was abundantly clear that the agents of the government had contrived to embroil us with the most formidable savages in the world prematurely, even if it were granted that it must have come off at some time or other; that they had done so without submitting their policy to government; and that we had suffered such disasters as had not been heard of for half a century. And yet there is a majority of sixty for the government after a full debate in a full house!

Without troubling your readers with the details of such a phenomenon, I may sum up the causes which produced it by giving credit to parliament and the country for great magnanimity, a feeling of respect for the manliness of standing by your officers, even though they have failed at first, a conviction that we cannot, if we wish it, recede from this deadly conflict with organized barbarism, and that it was but fair to give both the goverment and its African officers a chance of wiping off their failures by success. But many of the best friends of the government were very doubtful as to its policy, and still continue to be. What people ask is whether, after such a sweeping reprimand as Sir Bartle Frere has received for sending his ultimatum without first referring home, he can command sufficient respect in Africa to carry through the delicate operations committed to his charge. It is a colony in which vulgar newspaper abuse is carried to a height almost unknown elsewhere, and to have a high commissioner publicly pointed at in every leading article, after the example of his own employers at home, and in every homestead throughout the colony, must make his position hardly tenable. The ministers say they prefor not to recall him even after this, because they can find no one so fit to carry on a policy of which he holds all the strings. This may be true, and it is a high compliment to Sir Bartle Frere; but the colonial feeling is the real element of difficulty in working the proposed policy, and in what a state it must be and remain for months! Will he ever get over it? But perhaps he will resign at once. Many people expect it. Then as to our general—so disastrous a failure, brought home to himself as it is by public opinion, must have shaken the confidence, not only of the colonists, but the troops, so that people doubt if anything like the full value even of our powerful reinforcements will be got out of them. A good leader, in whom troops have enthusiastic confidence, is always worth half an army. And now it comes out that he has already complained of his health, and asked for more personal assistance. He was, indeed, reported to have been quite upset and unnerved by the disaster of Isandula, but this is now contradicted. Magnanimous, therefore, as the truly Roman conduct of the ministry has been, it has to be justified by success, and of that we cannot hear for weeks to come. The vote was one of suspended criticism and generous consideration. I hope I may be excused for dwelling so long upon what seems to us a great thing. The sentiment of Europe has been strongly expressed in sympathy with us, and I take it for granted your people share it also.

Numerous stories of heroism, especially as to the saving of the regimental colors, have come to hand; and this last noble action will go down with the "golden deeds" of all nations. The old heroic contempt of death at the call of duty is itself a proof of a glorious inheritance. Among minor anecdotes, the minister for war told the House of Commons how a seaman, who found himself with the troops as an officer's servant, set his back to a wagon when all hope was gone, and dealt death around him to the last, accompanying each stroke with some jocose remark, just as if he was "skylarking" with his own messmates in his man-of-war's berth; and again he told them of a little drummer boy, who, when he could fight no longer, threw his boyish sword in the face of his last hulking savage antagonist. Shocking beyond expression are the accounts of the mutilation of our heroes; but when these poor creatures are once subdued they must be Christianized, and then we shall hear no more of such things.

Punch has a capital picture this week of the various ministers sitting down to supper, each with a "hot pie" before him marked "Turkey," "Roumelia," "Afghanistan," "Zululand," etc., while Lord Lytton, as a waiter, is just about to present yet one more marked "Burmah" (where we are in danger of another little war), but Lord Beaconsfield darts him an angry look, and tells him to bring him no more hot pies; they have more than they want already. It is indeed curious that we should have so many things on our hands; yet it is far better than allowing the British Empire to fall to pieces, and that is the alternative. What is perhaps still more curious is that the Budget has just come out, and we are to get off without any more taxes, or any addition to the national debt, and this in spite of bad times and general financial depression. It will some day be regarded as marvellous.

We are still deeply interested in the question of recognizing and assisting Père Hyacinthe; but there is nothing new to tell you about it. Mr. Nevin's powerful letter in the last *Guardian* is the chief contribution to the literature of a difficult subject. The only point made against the policy of the Anglo-Continental Society is the paucity of M. Loyson's followers; but this does not settle the question. The recognition of the Mexican reformation by your bishops supplies a much-quoted example, and Mr. Ryle's vigorous defense of it has attracted attention. I am inclined to think that the public opinion of Churchmen is tending to the belief that the time has come for the Anglican communion to take up a more prominent position in the face of Roman superstition and its necessary concomitant, rampant infidelity. If anything could emphasize the lesson it is the spectacle just now presented by France. War between Jesuitism and the masses is once more declared; and M. Rénan, in his exquisitely felicitous style, banters religion out of court amidst the plaudits of millions on millions.

Let me occupy the close of my letter with a word on the "Life of Dean Hook of Chichester," which has lately come out and is being much read. With you it will be no less studied. It is a remarkable biography of a most remarkable man, and in every page reminds us of what most people who have passed middle life have been watching, or perhaps taking a part in, year after year. It is the life of a lion-like and highly-gifted servant of God, born for rough pioneer work, and pushing aside his difficulties with the energy, courage, and cheerfulness of the old British stock—a man of prayer and action, like the old Jewish prophets; a link between old and new Churchmanship such as we have in scarcely a single other case. And yet we cannot but see he was very human in his errors as in his virtues. Both he and his biographer indulge a very painful contempt for the "Evangelicals," failing to recognize how large a share of the truth they brought out and exemplified; and though Hook withstood the advanced Tractarians to their face, he made many mistakes through his prolonged connection with them, till they started St. Saviour's church under his very nose at Leeds, from which, as they went over to Rome in squadrons, they damaged him so much that he was obliged to take up an opposite line. His great impulsiveness and a certain weak vanity led him into many mistakes, and even his "Archbishops of Canterbury" bears many traces of these faults; but still we owe him much, and his "Life" will do much good.

ENGLAND.

Restoration at Westminster.—The *Builder* describes the progress made with the restoration of the eastern part of the north porch, originally designated Solomon's Porch, Westminster Abbey, no doubt from its extreme elaboration of architecture and sculpture. This porch had been mutilated and disguised by a subsequent porch, which seems to have borne the same name, and was attributed to the period of Richard II. This second porch was removed early in the eighteenth century, and further mutilation and suppression followed; not the least of which were the raising of the floor of the porch, thereby destroying the grand proportions of the original openings, and the omission of the basement. On cutting away the restoration of the eighteenth century a diligent search was made for any missing features, several of which were found, most of them confirmatory of those which the late Sir Gilbert Scott, with his profound judgment and experience, has been able to supply. It was Sir Gilbert Scott's wish to proceed next with the main central entrance, and drawings and estimates were, under the direction of the dean and chapter, submitted; but it was afterwards thought advisable to proceed with the west portal of the porch, and leave the central portal to a subsequent period. The west portal was commenced early in 1878, and considerable progress has been made. The jambs of the doorway are of Purbeck marble, of which some parts even now retain a polished surface, where they have been covered by the adjacent stonework. There will be a marble lintel, resting on marble corbels and capitals. Against the jambs will be stone statues, borne on corbels, corresponding with those in the reveals and front of the porch. These features, in conjunction with the large oak doors, covered with ornamental iron-work, will produce an effect of dignity and beauty; and there will be good reason to retain the designation which the reverence of our forefathers bestowed on these entrances—"Solomon's Porch." Many pieces of wrought marble and stone have been found, confirming the truthfulness of Sir Gilbert's design. When the whole area in front, inclusive of the central portal, is lowered to the proper and original level, then the full proportions of this noble front will be appreciated. This, it is hoped, will soon lead to the lowering of the surface of St. Margaret's church-yard, or, at least, of the southern part near the abbey, and also the lowering of the inclosure of the north green, which, although partially done some years ago, still requires to be deepened to show the buttresses and their base-moulds in their proper proportions.

INDIA.

Lahore.—The Bishop of Lahore appeals for aid toward erecting a cathedral. Only an old Mohammedan tomb is now used at that city for a church. The expected cost is estimated at £30,000. "Toward this something less than £10,000 are as yet actually or prospectively realized. About £1,000 worth of the timber has been promised by the Maharaja of Kashmere. For the sum of £20,000, therefore, we have to appeal in good measure to our friends in England." The bishop met his first synod on January 1st, the preceding day having been spent in "devotional meetings." Nearly thirty clergy were to have been present. The bishop, in his opening address, expressed his gladness at the appointment of the Rev. W. Hooper as his successor over the Lahore Divinity School. A second native seminary was about to be founded in the diocese. He was glad that bonds of union were springing up between dioceses in England and in India; for instance, between Winchester and Rangoon, Oxford and Lahore. On his recommendation the synod then proceeded to discuss the expediency of setting up a diocesan society distinct from the Calcutta Additional Church Society. Other topics debated were, Education, and the means of increasing missionary agency.

Calcutta.—The *Indian Church Gazette* calls for a further subdivision of the still enormous Diocese of Calcutta. It points out—"The Society for Promoting Christian Knowledge, in 1876, after making its grants to the Burma and Punjab dioceses, stated in its annual report: 'If a way should be opened still further to increase the episcopate in India, as both the great missionary societies desire, the Society for Promoting Christian Knowledge has still £7,500 in reserve which it can apply at any time within the next few years for any well-matured scheme.' The Society for the Propagation of the Gospel has, we believe, of the Colonial Bishoprics' Fund, a large sum at its disposal for the same purpose. Is it possible that Churchmen in this country can be so indifferent as to make no efforts even to accept the liberal offers made to them from England? Already we hear of fresh organization, increased activity and life in the new dioceses of Lahore and Rangoon; and we trust that, ere long, Calcutta may part with another portion of her even now over-large body. May the year 1879 see a Bishop of Allahabad!"

ISLANDS OF THE PACIFIC.

The Melanesian Mission.—This mission has now a staff of six native clergy. Friendly relations have been reëstablished with the Reef Islands of the St. Cruz group, on one of which the Deacon Wadrokal was, in July, left for a sojourn of some months; and a footing has, for the first time, been obtained on the Torres Islands in the Banks group. Bishop Selwyn, now on a visit to England in consequence of the death of his father, is expected to be back in June, accompanied by two or three additional English clergymen.

PROCEEDINGS OF THE MEXICAN COMMISSION OF THE HOUSE OF BISHOPS.

The Mexican Commission held an adjourned meeting in the city of New York on the 15th, 16th, 17th, and 18th of April. All the members were present except the Bishop of Maryland, confined to his house by illness, and the Bishop of Western New York, who was prevented from attending on account of arrangements made previous to a change of the place of meeting. The Rev. H. C. Riley, D.D., and the Rev. Tomas Valdespino, delegated by the General Synod of the Mexican Church, appeared before the commission and presented the documents for which the commission has asked, and which were enumerated in the resolution passed at their session in January last, viz.: Offices for the administration of the Lord's Supper and Holy Baptism; certificates of election and designation of bishops-elect, duly authenticated; also a certified copy of the constitution and canons adopted by the general synod.

The commission were occupied with the examination of the official documents and with very careful consideration of the Offices laid before them. The delegates from the Mexican Church were empowered to make such changes and emendations therein as might be proposed and advised by the commission; and such changes were agreed upon and mutually approved and results arrived at as rendered the said Offices satisfactory to both parties. The Offices thus amended will be submitted without delay to the inspection of the absent members, it being resolved that the action of the commission at this time, as has always been the case hitherto, shall be unanimous. These Offices are not by any means copies of those in our Prayer Book, but are largely drawn from the ancient Mosarabic Liturgy, from which source also many of the collects of the Christian year are taken, while the epistles and gospels are the same that are in use in our own and other branches of the Church.

The certificates and testimonials in favor of the Rev. Henry C. Riley, D.D., bishop-elect of the Diocese of the Valley of Mexico, canonically and legally certified, were examined and approved. The same papers were laid before us in behalf of the Rev. Tomas Valdespino, Bishop-elect of the City of Mexico, but inasmuch as that clergyman lacks the requisite canonical age for consecration, no action was taken on this case. The papers relating to the election of the Rev. Prudencio Hernandez, Bishop-elect of the Diocese of Cuernavaca, were not before the commission at this time, but will soon be presented for consideration.

An important notice of the Mexican Branch of the Church Catholic was shown us, published in the *Diario Official*, organ of the general government of Mexico, March 13th, 1879, containing an exposition from the secretary of the treasury, giving an account of the internal affairs of the republic. This exposition enumerates such religious bodies or missions as are outside of the Roman Church. It states that "the first, called the Mexican Branch of the Catholic Church of Jesus, of which the existence commenced in 1861, has for its cathedral the old church of St. Francis, and also possesses in the capital the churches of St. Joseph and San Antonio Abad. It comprehends also some fifty congregations scattered throughout the country, orphanages and schools, in which more than five hundred children are educated, and a seminary for training young men for the ministry. It publishes a weekly journal, called the *Truth*, as its organ, and reckons more than three thousand active members. It is to be borne in mind that this Church is one of those that labor in this direction, but on account of its distinct Mexican character has not had such decided protection and pecuniary aid from abroad as the other churches, which, belonging to foreign Protestant communions, receive a measure of expenditure and exertion from their zeal in propagating their own faith such as would not be extended to a young Christian Church bearing the character of Mexican."

Published by order of the commission.

Alfred Lee,
G. T. Bedell,
W. Bacon Stevens,
J. B. Kerfoot,
A. N. Littlejohn.

New York, April 18th, 1879.

A correspondent of the (London) *Guardian* having made some reflections on the Church in Mexico Canon Ryle replies: My knowledge of the movement in Mexico is derived (1) from documentary evidence contained in papers published by the Mexican League in New York; (2) from correspondence with Dr. Riley and Mr. Valdespino, now ministering in Mexico; (3) from conversation with Bishop Lee, Bishop Stevens, and Bishop Bedell, of the American Episcopal Church; (4) and from long and most interesting communications with the treasurer of the Mexican League and a Mexican lady, who stayed recently with me for a few days at my house. The information received from these four quarters leads me to the decided conclusion that the new movement out of the Romish Church in Mexico is a healthy and satisfactory movement, and that the new Reformed Church in Mexico deserves the sympathy and support of all loyal English Churchmen.

By the kindness of American friends I have at this moment a large quantity of papers in my hands, containing detailed accounts of the work in Mexico of the most interesting description. To any of your many readers who would like to see them and judge for himself I shall be very happy to send a set of the papers gratuitously

and post free, if he will kindly send me his direction.

The quotations from the letter of a "New York clergyman," which "W. G. T." has thought fit to publish, I have read with much pain. They contain not a few expressions to which I take grave exception and could say much in reply. But I forbear. I will simply remark that the tone in which he speaks of an infant Church, just separated from Romish errors, hardly old enough to be consolidated, and almost struggling for bare existence, is neither generous nor charitable. I ask your readers to suspend their judgment, and not to be influenced by this "New York clergyman's" remarks.

I appeal to the common-sense of all thinking Churchmen who may read this letter. Is it likely, is it probable, is it reasonable, to suppose that eighteen or twenty bishops of the American Episcopal Church would deliberately endorse and countenance the Reformed Church in Mexico, if it was not sound and satisfactory, and deserving of support? I invite "W. G. T." to observe that among those bishops who came forward is Bishop Coxe, of Western New York. I invite any of your readers who had the pleasure of meeting Bishops Stevens, Lee, or Bedell, during their visit to England in 1878, to consider quietly whether these three good men were likely to form a wrong judgment of the Mexican movement. I had rather take their opinion than that of the "New York clergyman."

Whether the Mexican movement is an "Old Catholic" movement is a question which I do not care to discuss, though I think I know pretty well what is meant. But I beg to inform "W. G. T." and all your readers that one of the greatest difficulties the new Mexican Church has to contend with is the opposition it meets with from non-Episcopalians and Plymouth brethren! I have on my table at this moment a printed paper containing a letter from Mexico, in which it is spoken of as a "High Church" movement. In fact it is disliked because it adheres firmly to Episcopacy, a liturgy, and a ceremonial worship. And yet this is the Church which "W. G. T." bids us regard with suspicion.

Your readers will understand, I hope, that I lay no claim to perfection for the leaders of the Mexican movement. Like the first beginners of our own English reformation, they may very likely make many mistakes. But surely it is too soon to pass a harsh judgment on their doings. It is only fair to give them time. Their confession of faith may not yet be complete. Their liturgy and their occasional services may not be finally arranged. All I contend for is that they are moving in the right direction, and that they have done nothing yet to forfeit our confidence, or to warrant one drop of cold water being thrown on them. Let us give them time, and not look on coldly with suspicion. Let us be just and generous. Our own reformation was not completed in a day.

Into the comparative merits of the Old Catholic movement on the Continent and the Mexican movement I decline to enter, though I could say a good deal. The Mexican Church has nothing to fear from the comparison, and will bear any fair examination.

J. C. RYLE,
Vicar of Stradbroke.

March 29th, 1879.

VERMONT.

BRATTLEBORO — *St. Michael's Church.* — The mission recently held in St. Michael's church was under the direction of the right reverend, the bishop of the diocese, who took part in all the services, and gave a series of "instructions" on the subject of prayer on the afternoon of each day. At the first service, on Monday morning (March 24th), the Rev. Dr. Hollingsworth, of Greenfield, Mass., preached on "devotion" as exemplified in the character of Cornelius the centurion (Acts x. 2). In the evening the Rev. Mr. Ogden, of Bellows Falls, preached from St. Luke ii. 29. 30. Tuesday, being the festival of the Annunciation, there was an early celebration of the Holy Communion, the bishop being the celebrant and the rector officiating as deacon. At the second service the Rev. Mr. Renouf, of Keene, N. H., preached from the Epistle to the Philippians (iii. 13, 14), and in the evening the Rev. Mr. Flanders, of Chester, from St. Matthew's Gospel, xxvii. 19: "Have then nothing to do with that just man." The same clergyman also preached on the morning of Wednesday, and the bishop in the evening at the closing service of the mission. All the services were well attended on the part of the parishioners and others, and it is believed that all who were so favored as to be present were greatly benefited by the religious exercises.—*Local Paper.*

MASSACHUSETTS.

BOSTON—*Easter Services.*—Boston has witnessed a good many bright and joyous Easters, but we are satisfied, from all accounts that have reached us, that the festival was never so generally observed as this year. How fervently the denominations have sought to catch the Church's spirit was evident on every hand, and, as for the forms, Unitarians and Congregationalists vied with each other, in the city and its suburbs, to outdo the mother of them all. The crowds at Trinity church and the church of the Advent were something unprecedented in the annals of the Church in Boston.

CONNECTICUT.

HARTFORD—*St. James's Church.*—On the morning of Easter-day, during the service in this church (formerly the church of the Incarnation), it was announced that generous friends outside the parish in the city had subscribed a sufficient sum to cancel the mortgage held against the principal part of the church property.

NEW YORK.

BISHOP POTTER'S TWENTY-FIVE YEARS IN OFFICE.—There appears to be great interest in the due celebration of what is sometimes called the silver wedding of the Bishop of New York and his diocese. He was consecrated in Trinity church, November 22d, 1854, and the completion of his twenty-five years in office will be celebrated by service in that church, November 22d, 1879. The subject was brought up for discussion in March at a meeting of clergy and laity called by the Standing Committee of the diocese; and a large committee of clergy and laity was appointed, with full power to make the necessary arrangements. This committee has held two meetings and taken the proper steps to secure the success of the movement, as will soon be officially announced.

The decision seems to be to give this celebration an affectionate and religious character, and instead of burdening it with any exacting undertakings that call for severe labor and large contributions, it has been thought wiser to make the friendly and devout spirit of the occasion so encouraging toward fraternal union and Church progress as to favor effectually the comprehensive and far-seeing measures of diocesan policy, which will fitly crown the centennial of the diocese which is near at hand.

We congratulate the Bishop of New York and the diocese upon the harmony, energy, and prosperity that mark their spirit and condition, and promise so much profit and pleasure from the coming celebration.

NEW YORK—*St. Thomas's Church.*—The anniversary of the industrial school of this parish, at St. Thomas's chapel, conducted by a band of ladies from the parish church, took place on Easter even. Mrs. Paul Dahlgren, the president, about thirty helpers, and 170 children were present. The gifts to the children were useful, and the occasion one of rare interest and enjoyment.

At the conclusion of the exercises the Rev. Robert Lowry, minister in charge of the chapel, invited all present, including the rector, the Rev. Dr. Morgan, to witness the unveiling of a memorial window, which had just been placed in the chancel by a bereaved husband and father in memory of his deceased wife and child. The expectations of all present were far more than realized by a specimen of sacred art, both touching in design and rich in execution. The figure of the Good Shepherd folding a lamb to His bosom has a beauty and divine tenderness of expression seldom seen.

At the parish church the sunrise service was very largely attended. At the half past ten o'clock service hundreds were unable to obtain admission. Over 1,000 persons partook of the Holy Communion, and offerings to the amount of $12,000 were received and reverently placed upon the altar.

The Sunday-school festival took place at 4 P. M., largely under the direction of the Rev. Frederick Courtney. The church was densely thronged, and the services, in which the Rev. Dr. Samuel Osgood took part, were most spirited. The music throughout the day, under the leadership of Mr. George William Warren, was magnificent in power and effective rendering.

The following verses, composed by "M. B. T.," a member of the parish, and received on Easter-morning, formed the close of the rector's sermon:

"Every flower that blossoms
Fresh from mouldy earth
Sings of resurrection,
Whispers of new birth.

"Every plant that, dying,
Seems to meet decay,
Only waits in patience
For an Easter-day.

"And our souls, more precious
Than all earth beside,
Surely shall awaken
At some Easter-tide.

"Then let hearts and voices
Easter anthems sing,
Then let Alleluias
Through the glad earth ring.

"For our Christ has risen,
And beyond the grave,
Over death and sorrow,
He is strong to save."

St. Philip's Church.—This church (the Rev. J. S. Attwell, rector) was crowded on Easter-day. A prominent feature of the service was the instrumental accompaniment to the organ and choir, consisting of five instruments. The music included fine selections, among which were the anthems "Christ Our Passover," by Millard; *Te Deum*, by Danks; "Christ Our Lord is Risen," solo and chorus, by Lloyd; and a *gloria* from Mozart's twelfth mass, all of which were well rendered. The rector preached in the morning. The number of communicants was remarkably large, and the offerings, with the offering for the poor of the parish, aggregated more than $250. In the evening the Rev. Dr. Gallaudet preached, and the rector baptized two adults and one child.

On Wednesday in Easter-week the bishop of the diocese administered confirmation to twenty-four persons. He then addressed the candidates on the blessings which belong to their new relation if faithful in their calling, and at the close of the services made an address to the congregation, expressing very great pleasure in all that he had seen, and suggesting the appropriateness of an offering on such occasions for diocesan missions. The congregation exceeded the seating capacity of the church; many persons remained standing through the whole service.

Bethlehem Chapel.—A visit to this neat chapel, located at Ninth avenue and Eighty-third street, on Easter-day found good evidence that the work among the Germans west of the Central Park, carried on by the Rev. D. D. Hefter and a zealous band of men and women, under the rector of St. Michael's church, is producing good results. The chapel was well attended at a nine o'clock service, consisting simply of the Communion Office. The interior had a very homelike appearance to the Germans, although to an American eye the absence of Easter flowers left something wanting. The men sit on the right side, and the women, separated from them by the main passage way, occupy the left. The music is altogether unlike our own, especially in the hymns. The singing of the hymns seemed to call forth the utmost power of every voice present, and the effect was very inspiriting.

There are 186 children belonging to the Sunday school; 76 pupils in the day-school, and 64 girls in the industrial school. The prevalent disease of scant funds cripples sadly the work in this field.

PORT JERVIS—*Grace Church.*—The rector of this church (the Rev. J. G. Rosencrantz) recently resigned the rectorship in order to accept that of another parish, but his people were so unwilling that he should leave them that he was persuaded to withdraw his resignation. Easter-day was to

have terminated his charge of the parish, and, as his purpose had been changed, it was an especially joyful day to the congregation. The services of the day were in accord with the feelings of the people. They were full choral, well rendered by the voluntary choir, and there were two celebrations of the Holy Communion.

LONG ISLAND.

BROOKLYN—*All Saints' Church.*—The advance of this church from weakness and discouragement to a condition of gratifying strength has been very marked. Since the pastorate of the Rev. Melville Boyd began, the debt, which had rested with great weight upon the parish, has been year by year reduced. Lately an effort was made to secure the speedy removal of the bulk of it. It was proposed to obtain pledges toward the payment of $5,000 within the present year; the proposition was so heartily responded to that nearly $8,000 was thus pledged. The Easter offerings of the church to be applied to this object amounted to $2,504; those of the Sunday-school to $576—making a total of $3,080 for the day. The remainder of the funded debt is all subscribed, to be paid by January, 1880, except $2,000, which it is believed will also be removed by the same date, putting the church entirely out of its indebtedness. It will then be in free possession of very valuable property, consisting of its house of worship and a large plot of very well situated lots on which to build when the growth of that section of the city requires it. The present church edifice is in excellent order, and sufficient for the immediate wants of the parish. The Sunday-school numbers about 300 children. They contributed during the year for their own support $800, besides the $576 given at Easter. Part of the activities of the congregation are concentrated in a society called the Helping Hand Society, under whose auspices a fair was held on the 15th, 16th, and 17th of April. The results have not yet reached us. Last year this society aided the church by earning $1,200.

Church of the Redeemer.—Services of very great interest were held in this church on Easter-day. The offerings of the Sunday-school were devoted to paying the debt of the church. They amounted to $1,000. In this parish the expenses which are incurred to maintain the Sunday-school are provided for by the church, while the contributions of the members of the school go to the support of missions, or, as in the case of this Easter, to aid in removal of the debt of the parish. The school, among other objects which receive its care, has three scholarships in African missions, which, at an annual expense of $25 each, secure the Christian education of three scholars in that missionary land.

JAMAICA—*Bequests to the Church.*—Mr. Walter Nichols, long a member of Grace church, Jamaica, who lately died at the advanced age of eighty-seven years, left a large estate, in the disposal of which by will he made legacies to many churches and institutions. He bequeathed to Grace church, Jamaica, for the use of the Sunday-school, $300; to the church of the Resurrection, Richmond Hill, $1,000; to St. Andrew's church, Bridgeton, N. J., $1,000; to St. Luke's Hospital, New York, $1,000; to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge in the United States, $500; to the Church Charity Foundation of Long Island, for the use of the Home for the Aged, $1,000; to the Society of St. Johnland, $1,500; in aid of the erection of an Episcopal church at Port Jefferson, $1,000; to the Episcopal church of St. Gabriel, at Sugar Loaf, Pa., $1,000; to the Rev. Thomas Cook, $150, to purchase a gold watch and chain.

ALBANY.

DELHI—*St. John's Church.* — During Holy-week services were held twice a day in this church, and a sermon was delivered every evening by the rector—the Rev. E. B. Russell. At every service in Lent the organist and choir were present. On Easter-day the congregations were large and the number of communicants very great.

TROY—*St. John's Church.*—The offerings on Easter-day in this church (the Rev. Frank L. Norton, rector) amounted to $5,800, made up not alone from the offerings of the rich, but in large measure from the alms of those who laid money by during Lent from scanty resources, that they might not come empty-handed to their Easter communion.

NORTH GRANVILLE.—The first Easter anniversary of the chapel of the military academy passed off very pleasantly. The chapel was tastefully decorated with flowers, and the services were well attended and hearty. The music was finely rendered by a choir of boys and men from the school and village, under the leadership of the efficient teacher of music in the academy. The Holy Communion was administered by the Rev. J. B. Colhoun, of Oneonta. The communion vessels, used for the first time, were presented by THE CHURCHMAN. The work of the Church is very prosperous, and will be a factor of great usefulness in the community.

POTSDAM—*Trinity Church.*—At the annual festival of the Sunday-school of this church the object-lesson presented to the school was "The Butterfly as the Emblem of the Resurrection." It was gradually built up in the presence of the congregation, each class sending up a frame, which was put into its own place. When all these frames had been brought up the emblem was complete, and pronounced very beautiful by all who had the pleasure of seeing it. Then followed the explanation by the rector, the Rev. Dr. H. R. Howard, to whom the congregation listened attentively while he endeavored to show how it is that the butterfly becomes a type of the resurrection. The church on this occasion was crowded to its utmost capacity.

A guild has lately been organized under the title of the Guild of the Holy Saviour, and the parish has been divided into districts, which will be looked after by visitors expressly appointed for the purpose. It is also the intention of the rector to establish an industrial school in the fall and a parish missionary society, according to the canons of the diocese.

CENTRAL NEW YORK.

BINGHAMTON—*Christ Church.*—Mr. E. H. Anderson, secretary of the Society of Mercy of this parish, makes the following report of the work of that association during its eleventh year, ending March 25th, 1879:

For a period of eleven years a faithful band of Christian women, having for their object obedience to Christ's commands to visit the sick, to clothe the naked, and to bear one another's burdens, have met together from week to week. Weak in numbers, but strong in heart, these few, with great diligence and energy, have accomplished a good work, which, it is hoped, may have brought joy and comfort to some sorrowing ones.

A celebrated writer has said, "The heart that is fullest of good works has in it the least room for the temptations of the enemy."

Our work for the past year has in no way differed from that of preceding years, most of which has consisted of garments made and distributed in our own immediate vicinity. A few boxes of clothing have been sent to distant parts; those in which the largest sympathy was manifested being the three sent in September to Memphis, Tenn., for distribution among the sufferers from that dreadful scourge, yellow-fever.

In January and March aid was given to families who had lost all their possessions by fire. Many of the articles thus bestowed were solicited for this particular object, while not a small portion were immediately supplied from our own stores.

During the winter the society known as the Branch of the Woman's Auxiliary has sent away some quite valuable boxes to students fitting for the ministry. This organization, although entirely distinct from the Society of Mercy, may with propriety be considered an adjunct to it, as the workers in the one constitute the membership of the other.

It may perhaps be now the time and place to solicit the coöperation of more of those who profess and call themselves Christians. When we consider the large number of our communicants and then look upon the few who take any part in our weekly labors, we are almost led to inquire, Why are we left to bear the burden and heat of the day?

The treasurer reports the whole amount of money raised, $158.99; amount on hand March 21st, 1878, $5.39; received from fines, $7 25; for work done in society, $9.75; solicited for Easter flowers, $13; interest on the Collier memorial fund, $25; receipts from mite societies, $20.05; solicited for the purchase of burial lot, $7; subscriptions, $71.50.

Disbursements—amount paid for coal, $6.40; material for surplice, $7; nurse's pay, $7; burial lot, $7; Easter flowers, $13; paid for goods, $42.72; for beneficiaries, $75.84. The Collier memorial fund for a part of the year has drawn an interest of five per cent. It is now invested with good security, and drawing an interest of seven per cent.

The head directress has reported the giving out of 558 garments and 239 yards of material. Two surplices and stoles have also been made for our own parish. In response to an appeal last winter from our directress for some special cases of need came an answer from a charitable gentleman, making an offer of wood to be delivered free of charge, according to the direction of the district visitors. Several families have been the recipients of this kind act.

Through all these years the hand of death, which is ever busy about us, has never entered our circle, nor has discord ever jarred upon our harmony; and so, as the years roll on, may we grow in grace and in the knowledge of the things pertaining to the kingdom of God, always remembering that "pure religion and undefiled before God the Father is this, To visit the fatherless and widows, and to keep ourselves unspotted from the world."

House of the Good Shepherd.—This institution keeps up its reputation for benevolent work, conducted in the most judicious manner. During the past year sixteen persons have here found a home. The receipts are reported by the treasurer to be $897.971; the expenditures $816 54, leaving a balance on hand of $81.37. Unlike many institutions of this kind, there are no debts to be paid. No expense is incurred until plans to meet it have been devised. Since the last annual meeting the House of the Good Shepherd has been presented with a generous gift from Mrs. Merrill of $1,000.

ONEIDA—*St. John's Church.*—On Easter-day several services were held in this church (the Rev. G. P. Hibbard, rector). At 7 A. M. a special service was held, with a benediction of gifts recently presented to the parish and a celebration of the Holy Communion. At the 10:30 o'clock service an offering was taken for the church debt, which, added to money since received, amounted to $2,022.11, more than enough to cancel the indebtedness.

WESTERN NEW YORK.

HONEOYE FALLS — *St. John's Church.* — The Rev. John W. Greenwood, who has lately had temporary charge of this church, has accepted an election to the rectorship and entered upon his duties on the First Sunday after Easter. The rectory is now in process of enlargement and repair, and when these improvements are completed the entire church property will be in excellent condition and free from debt. Signs of renewed interest and activity are becoming manifest, and there seems a prosperous future before this small but self-supporting parish.

LOCKPORT—*Grace Church.*—The attendance of the people of this parish on the Lenten services was unusually large, both at the daily prayers and the weekly communions. The rector (the Rev. Dr. Foster Ely) made an extemporaneous address at each service. On Easter-day the congregations were very great, and the offerings amounted to $936, a sum somewhat in excess of that realized on Easter day of last year.

JAMESTOWN — *St. Luke's Church.* — On the evening of Thursday, April 17th, the bishop of the diocese visited this church and confirmed twenty-eight persons. After the confirmation the bishop made an address to the congregation, which was followed by other addresses delivered by the Rev. Dr. Landers and the Rev. Messrs. McFarlane and Andrew. At the conclusion of the service a reception was given to the bishop at the house of Mr. B. F. Lownsbery.

The Easter offering of the congregation and Sunday-school amounted to $535.65, the largest Easter offering ever made in this church.

NORTHERN NEW JERSEY.

MORRISTOWN—*Church of the Redeemer.*—On Easter-day several valuable gifts were presented to this church and placed in the chancel, consisting of an additional stall and prayer-desk, and a memorial brass lecturn of the best workmanship.

ST. CLOUD, WEST ORANGE—*Church of the Holy Innocents.*—The Bishop of Springfield confirmed twelve persons in this church on the evening of Tuesday in Easter-week. The ages of those confirmed ranged from fourteen to seventy-six, and but two belonged to Church families. Six received adult baptism previous to their confirmation.

MILLBURN—*St. Stephen's Church.*—The Bishop of New Jersey confirmed thirteen persons in this church on the evening of Thursday, April 17th. Several candidates who were prepared and desirous to be confirmed, living remote from the church, were unable to be present on account of stormy weather. Dr. Rose, the principal of St. Stephen's School, Millburn, read prayers. Bishop Scarborough preached and addressed the candidates, presented by the Rev. Dr. Clover, rector of the parish. The rector gave notice that an opportunity would soon be given for those candidates who had been unable to be present to receive the rite of Confirmation. Bishop Scarborough has kindly promised, if he is able to do so, to make another visitation to this parish on some Sunday soon after the meeting of the convention of his diocese.

PENNSYLVANIA.

STANDING COMMITTEE.—At a stated meeting of the Standing Committee of the Diocese of Pennsylvania, held April 8th, Messrs. Wm. M. Harrison, Wm. B. Thorn, and Edward Kilbourne Tullidge were recommended for admission as candidates for Holy Orders.

JOHN CLAYTON, Secretary.

PHILADELPHIA—*Consecration of St. George's Church, West End.*—The bishop of the diocese consecrated this church on Monday in Easter-week. The building is of stone, and was erected in 1870 at a cost of $13,000, the first service being held in it on the 1st of January, 1871. Its consecration was hindered by a debt, which had become a heavy burden; but the exertions of friends of the parish were rewarded by subscriptions amounting to over $6,500, a sum which many thought it impossible to secure. The Rev. Messrs. G. J. Burton, John G. Bawn, T. Wm. Davidson, M. T. Meigs, and Henry A. F. Hoyt assisted in the services, together with the Rev. Charles A. Maison, the founder of the parish, who delivered the sermon. The church was filled by an interested congregation. The parish starts now upon a new and, we doubt not, more prosperous career.

Church of St. John the Evangelist.—On the evening of Easter-day the bishop of the diocese visited this church (the Rev. J. E. Johnson, rector) and confirmed forty-seven adults. Six persons who expected to be confirmed were prevented from being present to receive the rite. The services of Easter-day were attended by large congregations. At the children's service, in the afternoon, about 450 teachers and scholars were present, under the efficient superintendent, Mr. Charles West.

CENTRAL PENNSYLVANIA.

POTTSVILLE—*Trinity Church.*—On the Sunday next before Easter, April 6th, the bishop of the diocese visited this parish (the Rev. Dr. C. G. Gilliat, rector) and confirmed forty-seven persons, making 185 persons confirmed within the last three years. On Easter day over 300 persons received the Holy Communion, and the offerings were $1,310.02, of which the Sunday-school contributed over $200.

PITTSBURGH.

PITTSBURGH—*Trinity Church.*—In this mother-church of the city Easter-day was marked by an event of special interest. When the present beautiful church was built a handsome white marble altar was presented by Mrs. John H. Shoenberger, but owing to a mistake in its setting its beauty and fine workmanship were not fully appreciated. Since the death of Mrs. Shoenberger, a few months since, her husband has, to the glory of God and in memory of his wife, caused the altar to be raised, enlarged, and otherwise improved, until now it is one of the most beautiful and appropriate works of the kind to be seen. The following description of the altar is taken from the Pittsburgh *Gazette;* the measurements, etc., being furnished by the designer and sculptor, Mr. P. C. Reniers, of this city:

"The altar and reredos are made of the finest American statuary marble. The steps and platform under it are of the best Italian marble, which was selected on account of its hardness. The slab forming the first step is twelve feet six inches wide. The second step or platform upon which the upper structure rests is in one whole piece, ten feet four inches wide and five feet six inches deep. The size of the altar with the extension is ten feet six inches in width and three feet in depth, starting with lower base richly moulded, upon which rests eight columns surmounted with carved capitals. The riser of the altar, or main body, is surmounted by a carved string course, connecting with the caps on the columns all around the altar, and carved in the same style of ornament as the caps. This again is surmounted by a course of mouldings, the whole supporting the top of the altar and reredos. The front of the altar shows five panels, three of which are ornamented in high relief, and the two end panels left plain. The reredos rises from the altar, and is ornamented in the centre with a maltese cross in high relief, resting on an engraved groundwork of neat design, all polished. On the right and left of the cross are bas-reliefs emblematic of the four evangelists—an angel, a lion, an ox, and an eagle. This riser forms a shelf, on which there is a string course base supporting six columns with carved capitals, which support the hood mouldings of five niches, three of which are ornamented, and the two end ones plain backgrounds. The centre niche is ornamented with the emblem of the Trinity, represented by three interwoven circles, each containing the word 'Holy,' all in relief. The lettering of this panel is in old English, polished, on a plain ground. On the right is the subject in alto-relief, Christ healing the sick, representing the figure of our Saviour in the middle of the group, with His hand raised to bless a cripple whose countenance expresses his faith. On the right hand is the figure of a mother with her sick child on her knee, imploring the Saviour for its cure. On the other side of the Saviour are the apostles St. John and St. Peter, and in the rear the figure of a Jewish high priest, who witnesses the miracle. The left panel represents feeding the hungry and clothing the naked, by the figure of Religion seated on the Rock of Ages, holding on her knee the Book of Life. By her side stands a child in the attitude of prayer; with her right hand she offers the cup to the thirsty child. On her right side is another female figure in the act of clothing a naked child. The figure of Christ completes the group. He extends His right hand over all the group in the act of blessing those acts of charity; His left hand rests on the head of the child in prayer. These three panels are finished on the top of their moulded hoods with a light perforated crown work, forming a base in the middle, on which stands the cross."

On either side of the altar are two standard brass candelabra of sixteen lights each, also the gift of Mr. Shoenberger.

WARREN—*Trinity Memorial Church.*—This church has been entirely freed from debt this Easter-tide. The debt originally amounted to $1,500, but had gradually been reduced to $800. The offertory on Easter-day amounted to $680.50, and the balance was contributed privately on Tuesday in Easter-week. The parish, since June 1st, 1869, has been in charge of the Rev. Henry S. Getz, who is also dean of the Warren Deanery, comprising the six north-eastern counties of the diocese. During his rectorship the list of communicants has increased from 16 to about 110; this being the youngest of six congregations in a population of about 3,000 souls.

MARYLAND.

MOUNT WASHINGTON—*St. John's Church.*—On Good-Friday the assistant bishop of the diocese visited this church (the Rev. Dr. Purcell, rector) and administered confirmation, this being the third administration of the rite in the parish within nine months. The children's service on the afternoon of Easter-day was a special feature of the Easter services. Several prizes were given for excellence in the Church catechism, and a large number of eggs, decorated and filled with candy, were distributed among the children. A memorial banner was presented to the class of which little Thorpe Dunn, who was accidentally drowned last year, was a member.

This church was founded a few years ago by Mr. John A. Nichols, a faithful layman, now residing in Brooklyn, N. Y., and to him, under God, the parish is indebted for its church building.

WASHINGTON.—There are thirteen churches in Washington city. In *all* of them prayer has been said at least once a day; in most of them both Morning and Evening Prayer, and, with but few exceptions, the Holy Eucharist has been celebrated daily during Holy-week. Following is a detailed statement of the services in some of the churches.

St. John's Church, the Rev. J. V. Lewis, D.D., rector, with its chapel, the Rev. J. W. Clark, assistant in charge, has maintained full services, morning, noon, and night, throughout Lent, and a daily celebration in Holy-week both in the church and in the chapel. The parish is just completing a fine rectory, which will be ready for occupancy in May. The Rev. M. T. Jefferis is the assistant at the parish church.

St. Mary's Chapel, the Rev. Dr. Crummell, is the only church for colored people in the city. It is in a remote section, and services have been held daily during Lent in a hall hired for the purpose in a more accessible location. A commodious and well finished church is now in course of erection for this congregation.

The site of *Holy Cross* is one of the most beautiful in the city, being a large triangular reservation of extent sufficient to erect church and rectory. Four years since a church was organized with the promise of ample means to build. A plan for a cruciform church of stone was made by an eminent Irish artist. The disastrous pecuniary embarrassments to some of the promotors of the church compelled an abandonment of the plan proposed. The rector, the Rev. Dr. Harrold, persisted and succeeded in building a plain chapel of brick, where he has gathered a good number of worshippers, a large Sunday-school, and a well-appointed chapel. The services for Holy-week, beginning on Palm-Sunday, were: daily celebration of the Holy Eucharist, Litany, and Evensong. The various incidents of the Passion of our Lord were the theme of his lectures.

Easter-day was commemorated by an early celebration of the Holy Eucharist; Morning Prayer at 9; Litany, choral, at 11 A. M.; celebration, choral, at 12 M.; Evensong at 7:30 P. M. The music was Gregorian throughout and beautifully rendered.

St. Paul's Church, the Rev. Mr. Jackson, rector. Daily Morning Prayer at 7 and 11 A. M.; daily Evening Prayer at 5; celebration of the Holy Eucharist daily at 11 o'clock. Lectures each day, in which the events of the corresponding day in the life of our Lord were followed, with a harmonized reading of the Gospels. Mr. Jackson has been giving, on the Sunday evenings in Lent, an instructive history of the Prayer Book, English and American, made interesting as well by the forcible, clear, and vigorous manner of recital.

Ascension.—The Rev. John H. Elliott, S.T.D., has said Morning and Evening Prayer daily, with a celebration of Holy Communion on Maundy Thursday at 7:30 P. M. His parish is an extensive one, and his parochial work demands so large a portion of his time that he was physically incapable of the number of services he desired. His confirmation lectures have been well attended, as the result proves. He has no assistant, and has accomplished a great deal within the last few years. He seems to have acquired the undivided love of his people.

Church of the Epiphany.—The Rev. Dr. Paret, rector, has had daily Morning and Evening Prayer at 8 A. M. and 6:30 P. M., and Holy Communion each day in Holy-week at 11. Lectures and instructions for confirmation on Sundays, Wednesdays, and Fridays at Evening Prayer,

and on the Sunday before Easter a sequence to them in the confirmation of the unusually large number of sixty-eight. The Rev. Philip B. Pendleton is assistant-minister.

Christ Church, the Rev. C. D. Andrews, rector. Daily prayer and Holy Communion through Holy-week. This church, the oldest in the city, has recently been greatly enlarged. It has a recess chancel and churchly appointments, and is in itself an evidence of the zeal and efficiency of its rector.

In *St. Mark's Church* the rector, the Rev. Mr. Steele, has said daily Morning and Evening Prayer, with lectures on Wednesday and Friday. We learn that the attendance at this church was so large that it was impossible to seat all present, and the imperative necessity for a larger building thus made manifest has induced incipient steps, already taken, to this end.

Church of the Incarnation, the Rev. Dr. Townsend. Daily Morning and Evening Prayer, and daily celebration of the Holy Eucharist.

Trinity Church.—The Rev. Dr. Addison has had morning service on Monday, Tuesday, Wednesday, and Thursday at 12 M. On Good Friday at 11 A. M., and the Holy Communion was celebrated on Thursday at 7:30 P. M. Dr. Addison is assisted by the Rev. Douglas F. Forrest, D.D.

The Easter services were such as to gladden the hearts of all who love the risen Lord. The beautifully decorated altars—the incense of prayer and praise mingling with those sweet emblems of the resurrection—the glad Te Deums, echoed and reëchoed until the world resounds with one loud hymn of joy. For it is a glorious thought, that not here alone, not alone in our own city or country, but throughout Christendom, all nations are celebrating the same redeeming love.

EASTON.

EASTON—*Trinity Cathedral.*—Since its foundation, three years ago, the musical parts of the service have always been sung in this church. The music has been conducted by a handful of faithful members of the parish, who give careful attention to it. In the absence of the bishop in Europe, on account of bad health, the Rev. Messrs. Stryker and Beaven are in charge of the parish.

VIRGINIA.

MANCHESTER—*Meade Memorial Church.*—The bishop of the diocese visited this parish on Easter-day and confirmed thirty persons, among whom were many heads of families and former members of the denominations. Since the present rector (the Rev. J. H. Stringfellow) took charge, last fall, the parish has gained fifty per cent. in the number of its communicants, and there is a bright prospect for a still larger increase in the near future. The crowded congregations that throng the church on Sundays demand its enlargement for their accommodation, and money has been collected for that purpose. The church will, at an early day, be extended twenty-five feet, and a recess chancel will be added, which will greatly improve its external and internal appearance. The work of enlargement will be carried on under the supervision of the rector, whose individual efforts and influence raised the money necessary for its accomplishment.

THE BISHOP'S ADMONITION.—In answering a letter of inquiry from the Rev. Dr. O. Sievers Barten, Bishop Whittle writes that he does "not mean to be understood as presuming to dictate to persons that they should not make what use they pleased of flowers on occasions of the marriage or burial of their friends."

WEST VIRGINIA.

WHEELING—*St. Matthew's Church.*—On Easter-day the bishop of the diocese visited this church (the Rev. R. R. Swope, rector), officiated at the 7 o'clock morning service, and preached and confirmed twenty-five persons at the second service of the morning, held at 10 o'clock. This service was made especially worthy of remembrance by the collection of a large offertory, to be used toward the payment of the church's debt. When Mr. Swope assumed the rectorship, about four months since, the indebtedness resting upon the church was about $20,000. The offerings at the service on Easter-day were taken up after an appeal by the rector, and were found to have reached the sum of $5,217.02; reducing the debt of the church to about $14,000. Of the amount collected, $354 was contributed by the children of the Sunday-school.

NORTH CAROLINA.

EDENTON CONVOCATION. — This convocation met in the church of the Advent, Williamston, on Friday, March 28th. Divine service was held in the morning and evening, and sermons were delivered by the Rev. Messrs. H. G. Hilton and N. Harding.

On Saturday morning service was held in the church, and a sermon was delivered by the Rev. R. B. Drane. A 4 P. M. a business meeting was organized, and an essay, prepared by the Rev. Israel Harding, who was necessarily absent, was read by the Rev. N. Harding, on the question "What means are best to be used against the growing evils of intemperance?" The topic of the essay was afterward discussed by several of the clergy. Divine service was again held in the evening, and the Rev. H. G. Hilton preached.

On Sunday morning, the Rev. Messrs. Hilton and N. Harding visited Hamilton, thirteen miles distant, and held service, the former delivering an address on Confirmation, and the latter preaching. At the service in Williamston the Rev. N. C. Hughes preached. The Holy Communion was administered at both places. In the afternoon the clergy visiting Hamilton returned to Williamston, where a missionary service was held, and addresses were delivered by the Rev. Messrs. Drane, Hilton, and N. Harding. The convocation adjourned, to meet at Fayetteville during the session of the diocesan convention in May.

ELIZABETH CITY—*Christ Church.*—The bishop of the diocese visited this parish on Good Friday, preached twice, baptized one, and confirmed five. On the day previous he consecrated St. Joseph's church, at Camden Court House, and confirmed three. At this place, about three miles from the city, the rector of Christ church has been holding service gratuitously for nearly four years, and these are some of the fruits. The church is Gothic, neat and beautiful, with stained glass windows, vestry, recess chancel, and vestibule, and does the architect, Mr. M. Harding, of Portsmouth, Va., much credit. We are greatly indebted to Miss Wallace, now Mrs. Riddeck, and Miss Davenport, now Mrs. Frisbe, by whose zeal and energy the means were secured.

Another and equally beautiful church will soon be ready for consecration at Newbegun, where the rector from Elizabeth City has also been holding service for the same length of time; in the erection of which we are chiefly indebted to Miss Davis, by whose zeal and perseverance the funds so far have been raised, and to John H. Nonamaker, M. D., who has liberally aided and superintended the work.

MISSISSIPPI.

VICKSBURG—*Bishop's Visitations.* — On the morning of Easter-day the bishop of the diocese visited Christ church, in this city (the Rev. Dr. Sansom, rector), and confirmed thirty-two persons (the largest number ever confirmed in this church at one time), making fifty-six confirmations in the parish within the past eleven months. In the evening he confirmed seven in the chapel of the Holy Trinity, of which the Rt. Rev. W. F. Adams is rector.

In Christ church the Easter festival was celebrated with great enthusiasm. In the morning full service was held, with a celebration of the Holy Communion in addition to the administration of Confirmation. In the afternoon the Sunday-school held its annual celebration, with usual exercises, and presented offerings amounting to $602.

NORTHERN TEXAS.

WEATHERFORD—*All Saints' Church.* — This church (the Rev. Charles Ritter, priest in charge) was opened for Divine worship on the Sunday next before Easter, April 6th. It was built by resident Churchmen, aided by generous offerings from Boston and England. It is constructed of gray stone, is solidly built, and is of pure Gothic architecture. There is no debt upon the building as it stands, but much work remains to be done on the interior and on the grounds.

ARKANSAS.

RICHMOND.—This place recently received its first episcopal visitation. The bishop of the diocese arrived on Wednesday, March 19th, and preached each evening until the Sunday following, when he delivered three sermons; on the succeeding Monday and Tuesday evenings he also preached. During his visitation he confirmed three persons.

On Wednesday, the 26th, the bishop went to Rocky Comfort, preached eight times to large and deeply-interested congregations, and confirmed five persons.

On all the occasions mentioned above the bishop was assisted by the Rev. P. G. Jenkins.

TENNESSEE.

MEMPHIS.—The bishop has held two confirmations at each of the several churches in Memphis since January 1st, confirming in St. Mary's cathedral thirty-seven; Calvary church, twenty-eight; Grace church, seventeen; and Immanuel church, two.

The offerings in St. Mary's cathedral on the morning of Easter-day amounted to several hundred dollars, being given for the enlargement and improvement of the cathedral.

KENTUCKY.

LOUISVILLE—*Ordination.*—The Rev. Charles E. Craik was advanced to the priesthood in Christ Church on the Sunday next before Easter, April 6th, by the assistant-bishop, acting for the Bishop of Long Island. The candidate was presented by his father, the Rev. Dr. Craik. Mr. Craik has sailed for Europe, to take charge of the American church at Geneva, Switzerland.

Disbanding of the Reformed Episcopal Church.—The Reformed Episcopal church in Louisville, which has been worshipping at Fourth and Chestnut streets, disbanded on Monday evening, the rector, the Rev. Benjamin Johnson, having resigned the week previous. In January last Mr. Johnson, then a missionary of the Reformed Episcopal Church at Atlanta, Ga., was instructed by the bishops and Standing Committee to visit Louisville, and, if possible, resuscitate and establish the work here. The church in this city (Emmanuel) had gone through a series of very discouraging failures, and was greatly demoralized. By strenuous efforts Mr. Johnson succeeded in rallying a good portion of the former parishioners and enrolled some eighty or ninety members under a pledge, if a church building could be secured, to use every means in their power to advance the interests of the church. Upon this enrollment and pledge aid was solicited from friends in Philadelphia to accomplish this end. It was promised upon condition of thorough reorganization. Accordingly on Easter-Monday, by unanimous vote, the parish was reorganized, the old vestry voting themselves out of office, the wardens having previously resigned, and the present vestry and wardens duly elected. The name of the church was changed from "Emmanuel" to "First Reformed Episcopal," and under this title it was incorporated. Mr. Powers, of Philadelphia, advanced $10,000 for the first payment on the Chestnut-street property, which was thus secured. Strong assurances were given abroad of all needed help to get over the second payment when it should become due. This done, the work would have been assured. Upon this financial basis the enterprise proceeded. On the 1st of June Mr. Johnson became formally rector of the parish, and has been steadily and earnestly laboring for its success. Mr. Powers had pledged that he should be sustained. The sudden death of this gentleman, without incorporating in his will his well-known intentions, placed a wall of insuperable difficulty in the way of the enterprise, cutting off any current help as well as the hope of meeting the second payment in July. Other Reformed Episcopal churches are in a similar embarrassment, we learn, from this providential cause. The vestry have manfully done their duty under these difficult circumstances. Hoping against hope, heedless of personal sacrifices, the pastor has struggled

on since January, trusting that relief would come from some quarter, unwilling to give up the ship until the last expedient had been exhausted. It finally became a moral duty to the community, as well as themselves, to honorably submit to Divine Providence and discontinue the enterprise.—*Louisville Paper.*

OHIO.

LIMA.—Christ church, Lima, was recently opened for Divine service, the Rev. Dr. Coleman, of Toledo, officiating. During the whole period, too, of its construction the congregation have been without a pastor, making their work all the more difficult and trying. They now have a building of which they need not feel ashamed. It is of brick, with stone trimmings, and includes a porch, nave, chancel, and robing-room, with seats for about 250 persons. It is finished within very neatly, and presents an attractive appearance generally. The site it occupies is a very eligible one, and it is confidently anticipated that with the completion of its edifice the parish will witness a steady and continuous growth. On the two evenings subsequent to the opening services were held by the Rev. Messrs. Adams and Kemp, of Toledo, and the Rev. Mr. Chittenden will officiate for the present on Sundays. This is the fourth new church building completed during the year within the bounds of the Northwest Convocation.

INDIANA.

RICHMOND—*St. Paul's Church.*—The following statement was read to the congregation of this church on Easter-day by the Rev. Dr. Wakefield, who entered that day on the twenty-fifth year of his rectorship. It has an interest outside that parish, showing, as it does, the practical workings of the free-church system in one instance at least, and where it has been in operation for eight years:

I have the pleasure of presenting the following gratifying showing of the financial condition of this church for the year ending March 31st, taken from the minutes of the vestry meeting held April 1st, 1879: Receipts from all sources, $2,929.65; total expenditures, $2,232.71, showing a balance of receipts over expenditures of $696.94, applied in reduction of the church debt. Notwithstanding the depressed financial condition of the past year in general affairs, the foregoing exhibit shows it to have been the most prosperous our church has experienced; the receipts, for the first time in years, exceed the expense of maintenance, while the collection of the subscriptions promised has been more systematic, and payments have been correspondingly more prompt and cheerfully met. A large share of the credit is attributable and due to the members of the Ladies' Society, and, as an acknowledgment, the following resolution was unanimously adopted:

"*Resolved*, That the thanks of the vestry, and, through them, of the congregation, are due and hereby tendered to the ladies composing the Ladies' Society of St. Paul's church for their efforts and labors toward the payment of the Church debt."

A memorial was presented, signed by a number of ladies of the congregation, asking the vestry to consider the practicability of returning to the system of rented pews and sittings, and, after a full consideration of the subject, the following resolutions were adopted:

"*Resolved*, That, in the opinion of the vestry, it would be inexpedient to grant the prayer of said memorial for the following among other reasons:

"1. That the house of God ought to be perfectly *free* and *open to all* who may desire to attend.

"2. That there is a wide difference of opinion among the members of the congregation upon this subject, and it is doubtful if the proposed change is desired by a majority.

"3. That past experience has demonstrated that the present system of a free church, supported by voluntary contributions, is financially more successful than that of renting the pews, the records of the vestry showing that more money has been paid under the present system, and paid more cheerfully, than was ever raised by the renting of pews even in the most prosperous times."

LA FAYETTE.—The sixteen persons recently confirmed by the bishop at this place, as reported in THE CHURCHMAN, were confirmed in St. John's church.

PLYMOUTH—*St. Thomas's Church.*—On Easter-day in this church (the Rev. J. J. Faude, rector) an offering of $113.62 was made for missions. In the afternoon twenty-two persons were baptized, of whom nine were adults. Daily services, with sermons, have been held during Lent. The women of the parish have cushioned the seats in the church, thus completing its furnishing.

QUINCY.

QUINCY.—The manner in which Easter was celebrated in this city, in the cathedral and the church of the Good Shepherd, and the liberal offerings collected in the churches, have been very gratifying to Church people, and have made the great festival felt in the city. Four services were held in the cathedral by the bishop. In the evening the service was marked by the presence of Beauseant Commandery of Knights Templar, in full regalia and with their red cross banner. The sermon was appropriate to the day as well as the occasion. The bishop, after an impressive explanation of the text, "We shall not all sleep, but we shall all be changed," addressed the Templars in words full of power and eloquence. He alluded to the origin of the knights, shortly after the holy sepulchre had been taken from the Saracens in the early part of the twelfth century, to their vigorous life for two hundred years, and their unhappy persecutions. The office and duty of the Templars, under their vow, was to keep the way to the sepulchre open and safe to travel, and to defend pilgrim bands going thither from Europe. They were chivalrous heroes, God-fearing men; this commandery, succeeding to their name, should perpetuate their spirit and office. The holy sepulchre is a witness of the resurrection of the Lord, a fact upon which society, politics, domestic life, and all hopes worthy of the soul are founded. This fact is a reality in our day. The Lord is incarnate in His Church and in the world. The Templars have still their part to do in keeping the way open to a clear and full possession of this fact by every seeker after happiness and everlasting life. The notions of infidels, no less dangerous now, no less powerful than in the earlier times, looseness which casts all the facts of the Gospel adrift, indifference to them, are in the way. Many feeble pilgrims, many easily doubting, many misguided, need the strong, positive, and clear assistance of Christians like Knights Templar of history. The bishop closed with an eloquent appeal to the modern knights to defend the faith in which they were anciently organized.

KNOXVILLE—*St. Mary's School.*—This school has just celebrated its eleventh anniversary, having passed through another pleasant and prosperous year. It is almost an exception among schools in these hard times in keeping up to its full numbers without reduction in prices. It is expected that a return to prosperity in the West will require another extension of the building, for which there is already a conditional bequest of $10,000. By the condition an equal amount must be raised before this is available.

The bishop of the diocese presided at the anniversary, and after Morning Prayer catechized the school and made one of his happy addresses. The bishop has delighted everybody since his coming to the West by his ready and eloquent speaking. This, added to his great practical wisdom and piety and his genial manners, has made him much beloved and admired.

There were present of the Illinois clergy the Rev. Messrs. J. E. Martin, T. I. Holcombe, Geo. H. Higgins, Edward Benedict; and from Iowa the Rev. F. M. Gregg, of Burlington; besides the rector and the chaplain of the school.

After lunch the "birthday-cake" was brought in, radiant with eleven lighted tapers, which were extinguished by the bishop and others amid much merriment. A poem was read, meantime, celebrating the occasion most wittily. Mr. Martin made an amusing speech, and Mr. Holcombe made an earnest speech. St. Mary's seems to have entered on her second decade most auspiciously, and there are many friends in all parts of the country who pray for the continuance of her prosperity and usefulness. The school supports a scholarship in China and one in Salt Lake City, besides aiding the daughters of the clergy in their education.

GALESBURG—*Grace Church.*—This church is making much progress in all good things, under the pastoral care of the Rev. G. H. Higgins. On Easter-eve thirteen children were baptized.

SPRINGFIELD.

LINCOLN.—The Church is growing rapidly in Lincoln, and the parish is now one of the most promising in the diocese. During the past winter the evening congregations have been largely composed of men. The rector (the Rev. J. E. Martin) has a well-deserved reputation for eloquence and energetic administration.

FOND DU LAC.

EASTER-DAY AT FOND DU LAC.—The services on Easter-day, of which there were five at St. Paul's cathedral, were peculiarly interesting. The services in the cathedral were early Morning Prayer at 6 o'clock, litany at 9 o'clock, Confirmation and Holy Communion at 10:30 o'clock, children's service at 3 o'clock, and Evening Prayer at 7:30 o'clock. All the services were well attended, especially at half-past ten o'clock, when the church was so full that seats had to be placed in the aisles. Twenty-eight persons were confirmed. The music and singing were especially fine, and the services were joined in heartily by the large congregation. The floral decorations were profuse and the designs beautiful. The offerings, to be devoted to the liquidation of the church debt, amounted to $1,900.

MANITOWOC—*St. James's Church.*—The congregation of this church was agreeably surprised on Easter-day by the presentation, on the altar, of a deed of gift of thirty acres of valuable land by a former resident of the city.

MISSOURI.

CHURCH ADVANCEMENT.—New churches are about to be begun in Liberty, Montgomery, and Palmyra.

MONTANA, UTAH, AND IDAHO.

BISHOP'S APPOINTMENTS.

UTAH.

April 20, Corinne.
27, Salt Lake City.
May 4, Logan.
11, Ogden.

MONTANA.

May 18 and 22, Deer Lodge.
25, Butte.
June 1, Butte.
5, Philipsburgh.
8 and 22, Missoula.
15, Stevensville and Corvallis.
18, Etna.
26, Glendale.
29, Sheridan.
July 6 and 13, Virginia City, Convocation.
6, Madison Valley.
17, Pony.
18, Sterling.
20 and 27, Bozeman and Fort Ellis.
29, Hamilton.
30, Gallatin City.
31, Radersburgh.
August 1, Centreville.
3 and 10, Helena and Unionville.
17, Fort Benton.
24, Fort Shaw and Sun River.
30, White Sulphur Springs.
31, Camp Baker.
Sept. 1, Diamond.
5, Boulder.
6, Jefferson.
7, Helena.
8, Whitehall.
10, Bishop's School House.
11, Poindexter's School House.
12, Argenta.
14, Bannack.

IDAHO.

Sept. 17, Junction.
21, Salmon City.
Oct. 12, Atlanta.
14, Rocky Bar.
19, Boise.
26, Silver City.
Nov. 2 and 16, Boise.
7, Placerville.
9, Idaho City.

BOISE CITY—*St. Michael's Church.*—The Rev. William Bollard, rector of this church, recently delivered a sermon on "Polygamy in Utah." Mr. Bollard traced the history of ancient polygamy as it appears in the Old Testament, and ably presented the true argument against it and the personal and political evils which result from

it. The sermon is published in the Salt Lake *Daily Tribune* of March 30th.

IOWA.

CEDAR FALLS—*St. Luke's Church.*—The bishop of the diocese made a visitation to this parish on Wednesday before Easter and confirmed eight persons. The services connected with the bishop's visitation were well attended and highly appreciated. Easter-day following was one of the most delightful ever enjoyed by this parish. The church was profusely decorated with flowers, and the attendance at the morning and evening services, and at the children's Easter festival at 3 o'clock P. M., was very large.

MINNESOTA.

STILLWATER—*Church of the Ascension.*—On Easter-day the offertory for the extinguishment of the debt due for the furniture of this church was $290. During Easter-week the women of the parish raised $215 more, thus paying the whole amount and leaving the parish free from debt. The Easter offering of the Sunday-school was $50.

CONFIRMATIONS.

VERMONT.—At St. Albans, 11; Burlington, 12; Winooski, 2; Vergennes, 11; Middlebury, 21; Rutland, 12; Woodstock, 9; Bellows Falls, 12.

NEW YORK.—In St. Philip's church (colored), 24.

ALBANY.—In St. Peter's church, Albany, 20; Grace church, 22; St. Paul's church, 64; church of the Holy Innocents, 18.

WESTERN NEW YORK.—At Jamestown, 28.

NORTHERN NEW JERSEY.—In St. John's church, Jersey City Heights, by the Bishop of Springfield (42 being over twenty years of age) 73; church of the Holy Innocents, West Orange, 12; at Millburn, by the Bishop of New Jersey, 13.

NEW JERSEY.—In the church of the Holy Cross, Plainfield, 14; Grace church, 8; at Westfield, 9; Red Bank, 13.

PENNSYLVANIA.—In the church of St. John the Evangelist, Philadelphia, 47.

CENTRAL PENNSYLVANIA.—In Trinity church, Pottsville, 47.

VIRGINIA.—In the Meade Memorial church, Manchester, 30.

TENNESSEE.—In St. Mary's cathedral, Memphis, 37; Grace church, 17; Calvary church, 28; Immanuel church, 2.

MISSISSIPPI.—At Oxford, 11; Grenada, 7; Carrollton, 1; Winona, 2; Vaiden, 2; Lexington, 7; Yazoo City, 3; Canton, 9; Raymond, 4; in Christ church, Vicksburg, 32; Trinity church, 8; at Edwards, 2; Jackson (second visitation), 17; Terry, 7.

KENTUCKY.—In St. Andrew's church, Louisville, 4; Grace church, 8; St. John's church, 9; Trinity church, 11; church of the Advent, 12; St. Stephen's church, 13; St. Paul's church, 25; Christ church, 73 (making total number confirmed in Louisville in Lent and on Easter-day, 155); in Christ church, Elizabeth City, 5; at Camden, 3.

IOWA—At Cedar Falls, 8; Dubuque, 20; in the cathedral, Davenport, 4; Trinity church, 2; Tipton, 13.

WISCONSIN.—In St. Matthew's church, Kenosha, 12 (making 31 confirmed since January 1st).

ARKANSAS.—At Richmond, 3; at Rocky Comfort, 5.

FOND DU LAC.—In the cathedral, Fond du Lac, 28.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

In Pawtucket, R. I., February 25th, 1878, GEN. HEBER LE FAVOUR, in the 41st year of his age.

In Pawtucket, R. I., September 29th, 1878, Mrs. EDWARD LE FAVOUR, in the 41st year of her age.

In Pawtucket, R. I., January 10th, 1879, MARY ANN BALDWIN, beloved wife of David Le Favour, and sister of ex-Governor Baldwin, of Michigan, in the 81st year of her age. "And He said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb: and they sing the song of Moses, the servant of God, and the song of the Lamb."

Entered into rest, in Pawtucket, R. I., March 20th, 1879, DAVID LE FAVOUR, in the 80th year of his age. "For so He giveth His beloved sleep."

In New York city, March 30th, 1879, CHARLES P. BALDWIN, in the 77th year of his age.

Fell asleep in the communion of the Church, on the 10th of March, at her residence, near Louisburg, North Carolina, Mrs. MARY RUFFIN, widow of the late Henry J. G. Ruffin, aged nearly 88 years.

At Warrenton, Va., April 16th 1879, FANNIE CARTER, daughter of R. Taylor and Fannie Carter Scott, passed through the gate of death into eternal life, aged 2 years.

Entered into eternal life, at Glastonbury, Conn., April 4th, 1879, Miss SOPHIA COUCH, aged 77 years, a member of the family of the late Hon. Thaddeus Welles. Dwelling under the same roof with those of another name, through a faithful devotedness of sixty-eight years she won the love of four generations. "In quietness and in confidence shall be your strength."

At her residence, near Geneva, N. Y., April 16th, 1879, MARY ANNE daughter of the late Hezekiah Granger, and widow of the late Gavin L. Rose, M. D., in the 74th year of her age.

OBITUARIES.

EMMA GOODRICH JONES.

The death, on the 19th ult., at Baltimore, of Miss EMMA GOODRICH JONES, should recall to many minds her years of work in and for our mission to China. She left her home and many friends in Mobile, Ala., in 1844, to be one of that band of single women who were the first to go from this country, in company with the first bishop, to China. Not only Bishop Boone, but every member of the mission, learned very soon both to love her personally and to esteem her most highly for her work's sake. She was even in temper, very kind-hearted, yet just and of sound judgment, and faithful in performing all her varied duties. Especially the children, both foreign and native, loved her; and then and always she has been known as "Aunty" to all the children of the mission circle. Though nearing forty years of age when she undertook this new and arduous work, she was able to devote sixteen laborious years to its prosecution, and thus was built up our first girls' school at Shanghai. Many wives were there trained for some of our native clergy and laymen. After growing infirmity obliged her to withdraw, the school was of necessity disbanded during our civil war; but now a new school for girls at Shanghai bears her honored name, and in many homes in China the news of her death will bring sorrow. Though she left China in 1861, her work was not yet done. Bishop Boone, in 1864, was glad to confide to her loving care his little motherless boy, when he felt that he must return to his post from Europe without delaying to visit the United States. And through these years since her return, happy with her loving and devoted younger sister, she has waited in peace for her call to rest; while always her unfailing interest and heart-felt presentation of this mission work has been evidence of her own complete consecration to this Chinese mission, and also a help to others to do their part. Faithful service well done; a holy, well-spent life; the love of all who knew her; and now the crown of life in quiet, restful hope. *Laus Deo!*

Easter Tuesday, 1879.

THE REV. FREDERIC A. FISKE.

At a regularly called meeting of the wardens and vestry of Grace church, North Attleborough, Mass., January 27th, 1879, the following preamble and resolutions were read and unanimously adopted:

WHEREAS, It has pleased Almighty God, in His wise providence, to call to his eternal rest our well-beloved rector, the Rev. FREDERIC A. FISKE; therefore be it

Resolved, That in his death we mourn the loss of one who was to us, his associates, a counsellor sagacious to plan and ready to execute, an officer most faithful and conscientious in the discharge of every duty, a friend most true, ever comforting and aiding by wise precept and cheering word.

To his church a rector sure to guide aright; a pastor who, true shepherd of souls, dearly loved and tenderly cared for his flock; a minister only anxious to serve his fellow-man for endless good; a preacher who by his own noble life, enforced the truths he plainly taught.

To his town a citizen unflinching in upholding the right, unsparing in putting down the wrong, influencing all by the beautiful example of godly living.

Of Christianity an earnest advocate, a bold and zealous defender, a bright exemplar of its highest teachings, a faithful follower in the footsteps of its Divine Author

Resolved, That the clerk be, and he hereby is, directed to transmit a copy of these resolutions to the widow of our late rector, and to enter them upon the records of this body.

WALTER G. CLARK,
Clerk of Vestry.

North Attleborough, Mass., February 14th, 1879.

IN MEMORIAM.

At a meeting of the vestry of St. Paul's church, Brookfield, Conn., held the 5th of January, 1879, the following resolutions in relation to the death of the Rev. FREDERIC A. FISKE were adopted:

Resolved, That we have heard with profound sorrow the intelligence of the death of the Rev. F. A. Fiske, who was for three and one half years, previous to October, 1876, our rector. At the reception of this sad intelligence we desire to testify to his eminent virtues—his learning, the simplicity and purity of his life, his earnest preaching of the Gospel of Christ, his fidelity to "the faith once delivered to the saints," his zeal for the honor of the Church and the service of his Divine Master; all of these noble qualities endeared him to our hearts, and make us feel that a good man and a faithful servant of Christ has gone to his rest and reward.

Resolved, That the afflicted widow has our most heartfelt sympathy in this time of her great bereavement.

Resolved, That the clerk of the vestry be requested to send a copy of these resolutions to the widow of the deceased, and also to record them in the parish record.

E. L. WHITCOMB, Rector.
EUGENE T. SHEPARD,
Clerk of Vestry.

Brookfield, Conn., January 5th, 1879.

MARY I. WOART.

Died at La Grange, Ill., on Easter-even, April 13th, 1879, Miss MARY I. WOART, daughter of the late William Woart, Esq., of Newburyport, Mass., and sister of the Rev. John Woart, of the U. S. Army.

Miss Woart's last sickness was of short duration. She had no suffering of any sort. She departed quietly and peacefully, having been from early life a devout Christian. She was a faithful member of the Protestant Episcopal Church.

Miss Woart possessed fine mental endowments. She had a superior education; and to the last of her long life continued her great interest in her varied studies, and in endeavoring to promote the improvement and pleasure of others. It is believed that as a servant of Jesus her influence has been and will continue to be extensively felt.

Though far away from her native State for a number of years before her death, she had dear friends at her different places of residence who highly respected her, and who never will cease, as we can truly say respecting all who ever knew her, to cherish her memory with warm interest and affection. J. W.

MRS. ANNA C. CANNON.

In New York, on the 18th inst., after a short illness, passed peacefully away MRS. ANNA C. CANNON, in the 75th year of her age.

This noble woman—whose influence was world-wide and whose long and useful life was one of kindly and gentle deeds, in the dispensation of which she exercised a wise and discriminating judgment—will long be remembered and loved most by those who knew her best.

She was buried on Sunday, the 20th inst., from old St. Paul's, the parish she loved so much, and whose widespread influence for good she labored unceasingly to promote. MANHATTAN.

RESOLUTION.

At the annual parish meeting of the congregation of Christ church, Oil City, Pa., held in the church on Monday evening, April 14th, 1879, the following resolution was adopted:

Inasmuch as it is known to us all that the wife of our rector, on account of her continued ill-health, has found it necessary to remove to a climate more congenial to her, and in consequence of this the Rev. Charles G. Adams, our rector, has been obliged to notify the vestry of this church that at some future date he must resign his present charge;

Therefore, the congregation of Christ church, now assembled at their regular yearly meeting, desire to express their sympathy for Mr and Mrs. Adams, and their regrets at their leaving this parish; and also to say that it is their hope and wish that Mrs. Adams may be so improved in health that she may be enabled to return, and that Mr Adams may continue rector of this parish.

Placing all confidence in the Divine will and guidance, we pray for their continual welfare and prosperity. E. L. OGILBY, Secretary.

Oil City, Pa., April 15th, 1879.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

THE NEW HAVEN COUNTY (CONN.) CONVOCATION meets in St. James's Church, Westville, Tuesday and Wednesday, April 29th and 30th. The first session for business and discussions is at 2:30 P. M., Tuesday. The Rev. Mr Lobdell reads the essay, and the Rev. Mr. Van Buren presents the sermon plan. The text for exegesis is II. Thess. ii. 11, 12. The missionary meeting is in the evening. The speakers are the Rev Messrs. Russell, Tremaine, Fitzgerald, Micou, Brown, and Raftery. The closing service with the Holy Communion is at 10 o'clock Wednesday The Rev. Mr. Widdemer preaches the convocation sermon.

E. S. LINES, Secretary.

Notice is hereby given that the Sixty-third Annual Convention of the Diocese of North Carolina will meet (D. V.) in St. John's church, Fayetteville, on Wednesday, the 14th of May, next.

Arrangements have been made with the authorities of the different railroads for the usual reduction of fare for clergymen and delegates, who must, *in all cases*, purchase return tickets.

J. WORRALL LARMOUR, Secretary.

Goldsboro', April 14th, 1879.

The Fifth Annual Convention of the Protestant Episcopal Church in the Diocese of Southern Ohio will assemble (D. V.) in St. John's Church, Cincinnati, on Wednesday, May 21st, 1879, at 9 o'clock A. M.

CHARLES H. YOUNG, Secretary.

Worthington, April 21st, 1879.

The eighty ninth annual meeting of the Protestant Episcopal Church in the Diocese of Massachusetts will be held in St. Paul's church, Boston, on Wednesday, the 14th of May, 1879, at 9 o'clock A. M.

JOSEPH H. CLINCH, Secretary.

DIOCESE OF CENTRAL PENNSYLVANIA.—The 11th Session of the Reading Convocation (or the 117th of the late Schuylkill and Lehigh) will be held in the church of the Nativity, South Bethlehem, on Tuesday evening and Wednesday, April 29th and 30th.

MARCUS A. TOLMAN, Secretary.

The 35th Anniversary of the Protestant Episcopal Church Missionary Society for Seamen will be held in the church of the Heavenly Rest on Sunday evening next, April 27th, when the annual sermon will be preached by the Rev Samuel Cooke, D.D., rector of St. Bartholomew's church.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].

Remittances and applications may be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

SUNDAY-SCHOOL PUPILS AND THE STUDY OF THE BIBLE.

To the Editor of THE CHURCHMAN:

Many objections are urged against Sunday-schools. It is an easy matter to point out defects. Still, with all their drawbacks, Sunday-schools have many excellences, and there are few who would be willing to give them up. But many of these faults may be corrected, and the object of this article is to call attention to a very serious evil resulting from the mode of instruction prevalent in our Sunday-schools. It is not many years since the Bible and Prayer Book were the only instruction books used in the Sunday-school. But in this progressive age, with its many labor-saving inventions, these old-fashioned text-books have been exchanged for question-books and leaflets, by the use of which, it is claimed, the child will gain in a much shorter time, and with less labor, a more accurate and extensive knowledge of Scripture. Is this claim supported by the facts? Do children at present receive better religious instruction than their fathers did? The writer's experience would lead him to answer these questions in the negative. Formerly children took their Bibles to Sunday-school, recited their catechism and scripture verses, and then the class read a chapter with explanation by the teacher.

Now they use a leaflet, on which is printed a text, the collect, and a part of the catechism, all to be committed to memory. In addition there are certain questions with answers, and for the older scholars questions with references. Thus a child may learn his lesson year after year and never have the Bible or Prayer Book in his hand except to hunt up a few references. By this system, instead of a knowledge of the Word of God gained by years of study of the sacred volume, the child has only a fragmentary knowledge of Scripture, and proof-texts gathered from scattered leaflets that have been torn up and thrown away as soon as the lesson was recited. After years of training under this system the child leaves Sunday-school, it may be, in possession of many prizes for good lessons, but with no well-studied Bible made more precious forever by the associations of childhood.

Under the old system there was acquired not only a knowledge of Holy Scripture, but a knowledge gained by study of the book itself. Its contents were familiar to the youth; he even knew their relative positions in the sacred volume. The pages of his own well-used copy were well known, and he could readily turn to any special subject. As he studied the Word of God he learned reverence for the very volume in which that Word is printed. His Sunday-school text-book was to him a revelation from God to be his companion through life—not a scrap of paper containing a printed task, to be cast aside as soon as used.

I am ready to admit that the leaflets have their advantages, but the danger is that these things, which were intended to be helps, will become substitutes. The faithful use of the leaflets supposes study of the Bible by teacher and scholar. Indeed, they presuppose a knowledge which the system does not provide for giving. Herein is the danger arising from their use. For the lesson may be recited by the scholar without looking at the Bible, and heard by the teacher without preparation. In fact, these helps are too likely to become temptations to laziness on part of teacher and scholars. In these days of numerous commentaries and cheap concordances one with little scriptural knowledge may make a fair show of biblical learning, and there seems to be danger of training the young into such a dependence upon "*helps*" that they will hobble on crutches all their days. If they do not learn the Scriptures in their youth there is little prospect of their studying them in adult years, when pressed by business and the cares of life.

In view of these facts, is it not in order then to ask, Have we, the great Bible-translating, Bible-printing, and Bible-reading Church, taken away from our children the Word of God and given them only leaflets?

Hoping that some of larger experience than the present writer will give their views on this subject, I, in the meanwhile, venture to suggest the following scheme for Sunday-school instruction:

1. Let scholars under ten years of age learn the catechism and receive oral instruction in the Scriptures.

2. Let those from ten to fourteen recite verses, collects, and catechism, and study the Bible, principally the Gospels.

3. Let children over fourteen study the Bible topically, the Prayer Book, and ecclesiastical history—the latter probably from lectures.

During the whole course the teachers and rector will call attention to the Christian year, and will give occasional instruction in the Prayer Book.

Under any system little will be accomplished, except by faithful and competent teachers, and they can hardly be secured without a teachers' class, taught by the rector. But if we are to have incompetent teachers, it is better to have their time occupied in hearing their pupils read and recite passages of Holy Scripture than to have them attempt explanations of that of which they are ignorant. The children will hardly be better engaged than in storing the youthful memory with passages of Holy Writ, whence in after years, as from a treasure-house, they may bring forth words of comfort, counsel, warning, and promise.

M. M. BENTON, JR.

Danville, Ky., February, 1879.

BISHOP WANTED.

To the Editor of THE CHURCHMAN:

I am a presbyter of middle age, in good standing in the Church, and rector of a large and flourishing parish in which a good degree of prosperity, peace, and harmony prevail.

I hereby agree to leave my parish for a longer or shorter period, if the diocesan and my congregation consent, to go into the diocese of the bishop who wrote the article in this week's CHURCHMAN, entitled "Clergymen Wanted," on the following conditions:

I. The bishop must have in his church or cathedral the daily Morning and Evening Prayer, and the administration of the Lord's Supper at the usual time of the assembling of the whole congregation every Sunday.

II. He must assure me that he holds and teaches the primitive faith, *as it is literally expressed in the New Testament;* as it was restored at the Reformation, and that he interprets the Prayer Book by the Scriptures, not the Scriptures by the Prayer Book.

III. He must give me authority to go into any vacant parish, or into any town, city, or village in which there is no parish, in order to do and teach the foregoing, irrespective of the prevailing customs in the said parish, or other parishes of the diocese, or the Church; and he must not interfere in the exercise of the authority so committed to me.

(*a*) This third condition implies that if the temporal authorities of a regularly constituted parish, in any case, standing upon their vested rights, rebel against the restoration of primitive order and administration of the sacraments, I shall claim the right to withdraw with the faithful from their property. The preservation of the Word and sacraments pure and undefiled is of more importance than the preservation of dead stones, the more especially when one is a trust which we must keep, and the other oftentimes a debt which we have no business to have incurred.

(*b*) It also implies that the rebellious shall be denied all privileges of the Gospel as administered by the Protestant Episcopal Church until they repent and return to their allegiance, according to their covenanted relations in Christ.

IV. In the event of any expenditure of money for buildings in which to preach the Word and administer the sacraments, it must be under my absolute direction and control.

With these conditions assured, I ask for no pledge of temporal support. Our Heavenly Father knows who are dependent upon me, and will supply all that we need.

Questions of manners, morals, and intellectual ability, or of wisdom, love, and patience, in dealing with sinful men, must be left to my record.

This is a *bona fide* proposition, made in sincerity and truth, to *any* bishop in the American Church.

All communications addressed A. B. C., to care of THE CHURCHMAN, will reach me, and will be treated as strictly confidential, *not* being made the basis or the subject of statistics.

PRESBYTER.

Good Friday, 1879.

THE KEBLE MEMORIAL ORGAN.

To the Editor of THE CHURCHMAN:

You have kindly opened your columns several times to letters touching the proposed contributions of American Churchmen to the organ to be erected in the church at Hursley as a memorial of the late John Keble. Bear with me for a final word.

The organ is to cost $1,750, of which $250 had been raised at Hursley, when it was suggested that the many Americans who loved Keble's memory, or had been helped or comforted by his beautiful poetry, would be glad to contribute to the memorial. You opened your columns to the appeal, Dr. Potter agreed to receive the subscriptions, and up to this time $508 have been handed in. As nothing has been given for some time, the conclusion is natural that nothing more will be given; but there must be scores of Churchmen who have passed this appeal by, as they do the many appearing week by week, under the impression that some rich people will make up the small sum asked for, who would gladly give their mite to raise the sum given by American Churchmen to at least half the amount needed—$750. If these lines meet the eyes of any lovers of "The Christian Year" who have not contributed to the memorial, but would like to do so, will they kindly send their contribution, large or small, to THE CHURCHMAN office, and will you, Mr. Editor, take charge of the same?

J. W. SHACKELFORD.

New York, April 18th, 1879.

THE LATE JOHN PAUL MORGAN.

To the Editor of THE CHURCHMAN:

In a short memoir of the late eminent American musician, John Paul Morgan, *Brainard's Musical World* has the following:

"He was an organist of the strict school, and to his honor be it said that he only played church music in a church service in spite of the effect on pew rents and sentimental devotional requisites of American churches in general. When asked by a music committee to play in a more 'popular style,' so as to 'please the people,' he said: 'This is an entertainment, then! I have been mistaken all the time in what you employed me for. I supposed you came to church to offer your highest possible praise and homage to Almighty God!'"

If the Episcopal Church had no other mission before her than the reform of American church

music, her work would still be a great one. To praise God by using tunes of a decidedly "jig-like" movement, or music which calls up most undevotional reminiscences of negro melodies and stupid comic songs, is a disgrace to that common Christianity the profession of which is shared by us and those Churches which thus degrade their services. Refinement of musical taste means purification of our mental exercises and enjoyments, the conquering of the gross and sensual in our natures, and the preparation of the human soul for the reception of religious influences of the most exalted nature. When Music, then, becomes the handmaid of religion, let her not only come to us in her most solemn and spiritual mood, but free from all reminiscences of that which is of the world worldly, of the flesh fleshly. E. N. King.

Dublin, Ind.

MR. MALLOCK AND ROMANISM.

To the Editor of The Churchman:

Few can have read the series of articles from the pen of this acute writer without having been both interested and profited. From his "Is Life Worth the Living?" to his "Logic of Toleration," he has shown the keenness of observation and cleverness of expression which might have been expected from the writer of "The New Republic." I am therefore more than surprised—I am pained to find him in the last two of his essays showing a disposition to lead us to Rome for the solution of our difficulties. Such a goal for a series of arguments like his seems little less than startling. I find it hard to understand how a man who has so much sympathy with the thought of his day—a man who has an eye to detect the fallacies of the strongest reasoning against supernatural religion—should be able to blind himself to the insuperable difficulties of the Roman position. But so it is. The strong man shows his weak point at last. The close of his last two articles reminds us of the strange chapter on miracles in Bushnell's "Nature and the Supernatural." A piece of weakness let into the midst of great strength, like a fault running through some solid stratum of rock.

But though we be inclined to cry, "Oh, lame and impotent conclusion!" it is hardly just to meet the writer by simply calling him names. It will not help much to rail at him as a sceptic. If he is a sceptic, he is one in the original meaning of the word. Mr. Mallock certainly observes and thinks deeply. More than that, he knows how to tell what he sees. He holds almost an Ithuriel spear. Few men in our generation have dealt such telling blows at agnosticism. Few have shown more clearly the weak points of the opponents of religion. His one article on "Faith and Verification" entitles him to the gratitude of believers. When he reminds us, in that article, that all the scientific attacks upon supernatural and revealed religion rest upon the suppressed premise, "that nothing is to be believed except what can be verified by scientific tests," he places his spear in our own hands. We see the falseness of such a premise as soon as it is fairly stated, and the fallacy of the conclusions which are drawn from it. Let us frankly own, then, our debt of gratitude to this man; and if when he branches off from the high road along which he has brought us we must part company with him, let us leave him with thanks, not vituperation.

His reason for going seems strangely insufficient. He tells us, in his "Dogma, Reason, and Morality," that he must look to Rome, because Protestantism is "the solvent of all creeds whatever"—because in the Protestant world there is indeed some religion, but "it is a religion from which the supernatural element is fast disappearing, and in which the natural element is fast becoming nebulous." Because there is a difference of view about the doctrine of future rewards and punishments—differences of opinion about "the Divinity of Christ, the nature of the Atonement, the constitution of the Trinity, the efficacy of the sacraments, the inspiration of the Bible"—he seems to conclude that the whole supernatural element of religion is in danger, and that we have nothing that we can depend upon.

Now, to all this there is an answer which seems very simple. There is a symbol of the faith which, in most of its articles, is admitted to be the most ancient. In it is formulated most distinctly a supernatural system. He who believes in the "only begotten Son" cannot be far wrong in his notion of "the Divinity of Christ." He who puts before the historic fact of the "birth from Mary and the crucifixion under Pontius Pilate" the belief in the "conception by the Holy Ghost," and follows it by the declarations, "He rose from the dead, and ascended into heaven, and sitteth on the right hand of the Father," is surely moving in the realm of the supernatural. He who believes in the "forgiveness of sins" is not radically wrong on the doctrine of the Atonement; and he who, to his belief in the Father and the only begotten Son, adds a faith in the Holy Ghost, has certainly a fair hold upon the Trinity. In a word, supernatural religion is safe so long as this creed is held. And if with it there is not an infallible guidance for every act of life, there is at least a God to be prayed to, a Christ to be trusted and heard and followed. There is a Spirit to enlighten, and a judgment to be awaited, and an eternal life to be expected.

Now, has Protestantism proved a solvent to this creed? Granted that it is sadly divided, that there is war in the camp. Still it remains true that upon this creed Protestantism stands agreed. There is no considerable body which does not hold it, and hold it, in the main, as the very groundwork of the Faith. Episcopalian, Lutheran, Presbyterian, Baptist, Methodist, Congregationalist, Moravian, all will gladly and heartily recite the Apostles' Creed, and declare that it contains their belief. Here, then, is real unity—unity in fundamentals, even though there be variety in other things. The whole Protestant world contends together for "the faith once delivered to the saints." Aye, more than this, Rome and the Greek Church join with Protestantism in this grand confession and defence. All Christians stand shoulder to shoulder in this army, that camps about the inmost citadel of the Christian Faith.

Is it reasonable, then, to ask us to distrust Protestantism because it is not at one on minor matters? Is it reasonable to ask us to come out of the citadel defended by all Christendom, and attempt to hold that wide, indefensible country whose only bulwark is an infallibility claimed in the face of contradicting history and reason?

Reese F. Alsop.

THE LENTEN LESSONS.

To the Editor of The Churchman:

As a clergyman of no short experience in a parish, and hating change, I think I ought to say a word about the new Lenten lessons, which I have used now for the first time and took up not without reluctance. I have been like the good woman who declared she had been travelling too many years with the old Jews in the wilderness to part company now. My dislike to trying the new lessons was increased by my disgust with the hymn-tinkering that has been going on. By the way, I would like to ask the compilers or the tinkerers of the Hymnal if any of them can tell why the Advent hymn, "Hark, a solemn voice is sounding," was left out, together with the Prayer Book hymns 63, 64, and 65. We might as well have had 535 hymns as to stop at 532, especially as there are so few new ones for Passion-week that any ordinary Lenten congregation can sing—another of the inscrutable things about this hymnal.

But I am agreeably disappointed in the new week-day lessons for Lent. I have found in my travels this year that the Jewish wilderness is kept in sight, only that its monotony has been varied to a Christian's greater edification, and there has been no need of glancing through the verses to feel that a passage here and there is better left out of the public reading. The bringing into the lectionary for Sunday and other evenings the Book of Revelation is, in my judgment, a great improvement.

Two conspicuous and unaccountable exceptions, however, I must notice. I could not afford to let Good Friday morning pass with the account of the scape-goat and the other goat, when I could turn to Genesis xxii. and read a better and certainly a more touching type of Christ crucified, by so much as a man is better than a goat. Nor could I substitute for Isaiah liii. in the evening concerning "the Man of Sorrows" those detailed legal enactments for manslayers and murderers in Leviticus xxxv. Least of all, on Easter morning could I miss the account of the institution of "the Lord's Passover" for those six verses in Numbers about the brazen serpent, as if *that* was the transfigured cross of Easter-day. What a poor type of our mighty deliverance compared with the Passover!

I have called these substitutions unaccountable. I should like to see some justification of them attempted. Is there any possible reason or excuse for the last one except that of a *change* for its own sake? I see none except that the service is shortened. It is shortened at the cost of utterly ignoring the origin of the Christian passover feast, and the meaning of the Paschal Lamb, as they stand in the forefront of the Easter services in the Prayer Book.

The best thing we can do with Good Friday and Easter, in my humble judgment, is to let the lessons of the calendar severely alone of our reforming hands. A. Schuyler.

Orange, N. J.

CORRECTION OF MISSTATEMENTS.

To the Editor of The Churchman:

During the past few weeks the following item has appeared in the New York daily papers: "In Brattleboro', Vt., 'Pinafore' was given at an Episcopalian charity entertainment, the assistant-rector personating Captain Corcoran."

I ask permission to make the following statements: The "item" is *false* in every particular. No such entertainment has ever been given for the benefit of the church. There is no such person as the assistant-rector. No one connected with the parish has ever taken part in the play referred to.

William H. Collins,
Rector St. Michael's Church.

Brattleboro', Vt., Easter Monday, 1879.

MINISTRATIONS OF NON-EPISCOPALIANS IN OUR CHURCHES.

To the Editor of The Churchman:

Allow me, through your columns, to thank Dr. Schetky for his notice of my note of the 15th of February, and to ask still further whether the fullest allowance of all he has so well urged will necessitate a refusal to "lend any church to any respectable congregation on any occasion of emergency"?

Does it not seem that the combined force of all canonical expression on the subject falls short of Bishop White's "opinions"; and yet in the presence of these he could consent to join in declaring the other opinion, that the "Canon 35 does not prohibit the lending, etc."

N. B.—In the copy I quoted from it is "teachers," not "readers."

F. B. Scheetz.

Monroe, Mo., March 26th, 1879.

NEW BOOKS.

THE NEW PURITAN. New England Two Hundred Years Ago. Some Account of the Life of Robert Pike the Puritan, who Defended the Quakers, Resisted Clerical Domination, and Opposed the Witchcraft Prosecution. By James S. Pike. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 237.

This "new" Puritan lived in the olden time. He was brought to this country from England by his father in 1635. He was one of a colony of sixty-five persons who left Newbury, and, removing across the Merrimack river, founded the town of Salisbury, Mass. His life was somewhat remarkable from the fact that he lived, apparently, two hundred years before his time. He belonged to the Puritan stock and age, but he was manifestly out of place there. He stood up for the principles of civil and religious liberty, and endeavored to practise just what his leaders preached; but he discovered, to his loss, though probably not to his surprise, that toleration had with them only a name.

He ventured to criticise the action of the General Court of Massachusetts toward the Quakers. He was not a Quaker himself. On doctrinal questions he was perfectly orthodox; no one could say, as was said of the heretical Baptists and other persistent disciples of religious liberty, that he was a disturber of the public peace. He simply sought to induce the Puritans to carry out their own principles; but, though a Puritan, and a genuine one, this attempt to defend the liberty of others brought him under the ban. He suffered with the heretics. He was tried, convicted, fined, and disfranchised.

Afterward he incurred the displeasure of the Rev. Mr. Wheelwright. It was, in effect, a conflict between civil and spiritual authority—a Protestant parallel to that which previously made Hildebrand and King Henry of Germany determined but conscientious rivals.

Mr. Pike was the magistrate, and Mr. Wheelwright was the parson. History repeats itself, though it may sometimes be on a very small scale. But whether the struggle be between pope and king, or between a Puritan ecclesiastic and the representative of temporal power in an obscure Massachusetts village, the principle at issue is the same.

Mr. Wheelwright had been "educated to a high estimate of the superior dignity of his cloth." He was "fierce in his manner of speaking," and could, no doubt, hurl anathemas with all the vigor and self-conscious infallibility of a presumed successor of St. Peter. He attempted to coerce Mr. Pike "through the terrors of Church discipline." How the trouble started we are not told. Probably there was fault on both sides, but in this case, as in so many others, history is silent regarding the first beginning. We are simply told here that Wheelwright "was not diffident in asserting his priestly prerogatives." And this, be it remembered, is recorded, not of a papist, but of a Puritan parson.

The parallelism between what made Canossa famous and what ought to make Salisbury, Mass., worthy of renown is, certainly, very striking. The Puritan claims the right to excommunicate the imperious magistrate "without any previous admonition." But Mr. Pike, undaunted by the clerical threat, summons the enemy to appear before his house and answer to certain charges; and among them that of "assailing magisterial authority and dignity." The parson obtains judgment from the council to the effect that he is not bound to appear before that civil tribunal. And shortly the sentence of excommunication is pronounced against the defender of magisterial rights. Mr. Pike is under the pope's ban.

And now, after the lapse of more than two centuries, we see the descendants of that same despised and maligned martyr

> "in silent awe return,
> "To glean up the scattered ashes into History's golden urn."

Mr. Pike's third struggle was with superstition. For, strange to say, the very men who denied the possibility of anything supernatural in the sacraments, and who declared the doctrine that God might work through outward means upon the spiritual part of men to be a delusion, accepted without protest or questioning the idea that the devil could and did act upon and torment their bodies. They confessed that witches were the true ministers of Satan, and that they derived their malignant power not from the people, but from the head of the kingdom of darkness. Practically they believed that the devil was greater than Christ. Here again Mr. Pike was a consistent Puritan. He fought against this kind of superstition, and his "triumphant argument" before the court is printed in these pages. We can call it "triumphant" now, but then it was anything but that. He stood alone. The "fanatical storm" raged on just as if his words had not been spoken. Miss Bradbury, in whose behalf he pleaded with such remarkable eloquence, was convicted and sentenced to be hung.

The volume reveals a very curious phase of New England history. It has been written to the honor of a single man, and he deserves a degree of praise higher than the modest author has ventured to give him. The book shows that, even in the dark age of Puritan intolerance and ecclesiastical tyranny and of blind superstition, as in old England before her reformation, there were men—or rather there was one man—who represented the uncorrupted truth, and boldly, though without sensible effect, protested against the existing evils. The recognition of his faithfulness was sure to come, and it has come at last.

It is greatly to his credit that he fought out the cause as well as he could and upheld what he believed to be the truth within the Puritan body. He might have seceded and started a new sect. His followers might have called themselves the "Pikeites," or they might have chosen the more ambitious name of the "Reformed Puritan Congregational Church." But he remained at his post, and worked for the best welfare of the original organization. As the author says:

"It is something exceptional to find a man of mark faithfully adhering to the body with which his independent convictions associated him, who yet set his face like a flint against some of its most cherished views of practical duty."

VOICES FROM BABYLON; or, The Records of Daniel the Prophet. By Joseph A. Seiss, D.D., Author of "A Miracle in Stone," "Last Times," "Lectures on the Gospels," etc. [Philadelphia: Porter & Coates.] 12mo, cloth, pp. 391. Price $1.50.

We find here a course of fourteen lectures on the life and prophecy of Daniel, which are well worth reading. They are, at the same time, both scholarly and popular. The author is thoroughly familiar with the results of recent investigations in the field of history covered by the Book of Daniel and discusses them with animation and wisdom. Modern commentators, in their struggles to defend the genuineness of certain portions of Daniel, have, to some extent at least, overlooked the significance of his prophecies. Their strength has been given to other things. This author, assuming that the book is all that it claims to be, has selected some of its more prominent features, and endeavored to show their meaning and scope. His interpretations may not, in every case, be accepted by all, but no one can assert that they are not well defended. His explanations generally will, we are sure, commend themselves to those who have gone into a thorough study of this part of the Bible. The author's canons of exegesis are sound. Instead of indulging private fancies, or attempting to build up new theories, he follows the strict grammatical meaning of the original and the analogy of other portions of Scripture. "All the sacred writers," he says, "were moved by the same Spirit," and their several productions are only so many parts of one organic whole.

WHAT IS NATURAL THEOLOGY? An Attempt to Estimate the Cumulative Evidence of Many Witnesses to God. By Alfred Barry, D.D., Principal of King's College, London, Canon of Worcester, and Honorary Chaplain to the Queen. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co.] Cloth, pp. 327. Price $1.25.

The lectures here published were, in substance, delivered as the Boyle Lectures of 1876. The author thinks that, in defending Christianity, it is better to exhibit, in all their fulness, the positive evidences of its truth than it is to repel special attacks and answer particular objections. He also believes that the argument of natural theology suffers greatly from not being considered as a whole, and from a failure to present the combined force of its various convergent lines of argument. His work is, therefore, planned according to these two principles.

It starts with the admitted fact of a universal belief in God, which must be accounted for in some way. The author then traces out the various lines of natural theology corresponding to the intellect, to the imagination, to the conscience, and to the affections of man. He shows that no one of these different lines can be expected to bear alone the whole stress of the proof required, and that the aggregate result of them is vastly greater than the mere sum of their separate evidence.

The work is designed especially to meet the attacks of modern unbelief. Its reasoning is clear and strong, and, in some places, surprisingly fresh. It adds very much to the already rich treasury of Christian evidences. It follows strictly the "scientific method," and is a remarkably strong and satisfactory statement of the reasons for believing in a personal God.

HEREDITY. With Preludes on Current Events. By Joseph Cook. [Boston: Houghton, Osgood & Co. Cambridge: The Riverside Press. 1879.] 12mo, cloth, pp. 268. Price $1.50.

This volume differs from those which have preceded it in the same course by this circumstance, that the author has taken occasion to defend himself against the critics. He introduces these side-thrusts whenever he happens to feel like it, and, seemingly, not by way of refutation of objections connected with the particular subject under discussion. This difference is a defect. It might not have been such. Had the lecturer kept a calm demeanor, and had he made each answer to adverse criticism a part of the argument in hand, he might have strengthened his cause.

The contents of the present volume are more disconnected than usual. The best portions are the examination of Darwin's theory of the origin of conscience, and of his theory of Pangenesis. The author retains the same boldness of rhetoric which first caught the attention of the public.

THE PIANO SELF ACCOMPANIST. [New York: Munroe Publishing Co.]

A long strip of stiff paper fitted to slip over the keys of the piano, and indicating the keys clearly as 1, 2, 3, 4, etc., instead of A, B, C, D, etc., and a volume of pieces written in numbers instead of in the customary musical style, are the peculiarities of this publication, or, as it might be called, new invention. For a class of learners we can imagine it might be very valuable. It professedly lays aside almost all the idea of art in music, and reduces music to a mechanical performance, depending solely upon sight and memory.

HEROES OF THE MISSION FIELD. By the Rt. Rev. W. Pakenham Walsh, D.D., Bishop of Ossory, Ferus, and Leighlin. [New York: T. Whittaker. 1879.] 12mo, pp. 250.

One of the most readable books that has come into our hands of late, and one which we can commend to all classes of book-buyers. A copy of it should be in every Sunday-

school and parish library. In brief, and yet with sufficient detail, Bishop Walsh treats of the lives and works of St. Martin of Tours, Ulphilas, St. Patrick, St. Augustine, St. Boniface, Ausgar (Auschar), Adalbert, Otto of Pomerania, Raymond Lull, Francis Xavier, Eliot, Haus, Egede, and Schwartz.

SHAKESPEARE'S TRAGEDY OF ROMEO AND JULIET. Edited, with Notes, by William J. Rolfe, A.M., formerly Head Master of the High School, Cambridge, Mass. With Engravings. [New York: Harper & Brothers. 1879.] 16mo, cloth, pp. 222. Price 70 cents.

Considerably more than half of this volume is taken up with notes and critical extracts; yet none of this added and explanatory part is useless or unnecessary. The help which the author furnishes for a thorough understanding of the play is ample, but not superabundant. It has been gathered from various sources, especially Furness's and the "Cambridge" edition. The work is excellent for every use, and, like the others belonging to the same series, it reflects great credit upon its painstaking editor.

LITERATURE.

A CHARMING full-page illustration, as usual, opens *St. Nicholas* for May, which is explained by some of the most piquant and delightful verses which M. M. D., the modest initials under which the editor of this magazine appears before the public, has ever written. A gentle hint as to the necessity of understanding much arithmetic is given to little girls in the story called "The Arithmetic of Gingerbread." Then Ernest Ingersoll tells the children something about "The Land of the Powder-players," and shows them a good many pictures explaining things, too. There is some more about the "Boy Astronomer," while "Eyebright" meets with some sad changes in her happy life. An exceedingly agreeable story is about "Jerry's Baby Elephant," and some very funny verses are about the "Three Wise Couples." There is a pretty dreadful and hair-raising story about "Bear Hunting." Nora Perry has some sweet verses, "A Little Girl's Wonder," about the birds, which has a charming marginal illustration; and those remarkable boys and the still more remarkable girls who are having such startling adventures in the South are continuing their "Jolly Fellowship."

THE *Scribner's* portrait gallery is enlarging. The present number of the magazine contains another of Wyatt Eaton's remarkable sketches, that of Oliver Wendell Holmes. It quite equals those that have gone before in detail and softness of finish, and is, perhaps, a better likeness than some. Considerable space is devoted this month to an account of the "New Museum at Rome," and its many wonders and beauties, a number of which appear in fine illustrations. A bee-lover takes us in a pleasant ramble among the "Pastoral Bees," and tells us a good many interesting things about these busy little people. Mrs. Burnett has a powerful short story, one of the best she has ever written, and that is saying a good deal, called "A Story of the Latin Quarter." "A Day at the Docks" follows. This is a ramble over the New York wharves, the account of which ought to make those people blush who are responsible for the miserable docks fringing this largest and most important city of the New World. The present number also contains the first paper on Brazil, of which something particularly fine has been promised us by the publishers. The present paper can be, in that case, hardly a fair sample. "Haworth's" grows in strength and interest with every chapter. Each magazine in turn has something to say about the dead poet, Richard Henry Dana. It is *Scribner's* turn now, and it tells us at some length some interesting facts of the poet's life. There is also something about Oliver Wendell Holmes; while the sketch of Wilhelmj and Reményi, accompanied by two pen-and-ink portraits taken from life, will be eagerly read by the hosts of admirers of these wonderful men. *Scribner's* contains other good things too numerous to mention. The magazine grows in interest and value all the time.

Harper's Magazine for May opens with a pleasant, rambling paper called "A Peninsular Canaan." This tells us at some length of the delights to be found on what is commonly known as the "Eastern Shore," where everything that is delicious or beautiful can be eaten or seen, and where many traces of the F. F. V.'s still linger. This paper is finely and profusely illustrated. The next is "The Study of Art in Boston," an exhaustive and most encouraging description of the progress of art culture in that city, and of the beautiful museum which has been erected for the special purpose of fostering the love, as well as showing the results, of patient study of art. There is also in this number another paper of "Berg und Thal," illustrated with many fine specimens of national dress, and a very interesting history of "The Piano and its Antecedents." It would not do to pass over the space devoted to "Stratford-upon-Avon" without mentioning its numerous beautiful illustrations, and the agreeable, though by no means brilliant or new, descriptions of the same. They are very fond of Motley the historian in *Harper's*, and this number has another lengthy account of him, which contrives to tell us a great many pleasant things about him. Of the short stories, "Lord Allen's Daughter" is a very good one indeed—a little unusual in plot, and written with a good deal of dramatic force; but it is hard to understand how a magazine ranking in the position of *Harper's* could admit in its columns such a combination of idiotic improbabilities as the story called "Miss May." It is one of those mysterious problems which reviewers are sometimes called upon to puzzle over. A good many sensible things are said in a paper called "Athletic Work," which it would be well for all young men to read.

THE connection between the public schools and the public library has been by no means so close as the public good demands. It has been customary to speak of the library as supplementary to the school, but how far does the education received at school lead to the best use of the library, and how far is the scholar distinctly taught to use the library well? In the school we give the child an instrument—the knowledge of reading—and we expect him to take his instrument to the library and at once apply it with judgment; we are disappointed if he calls only for the ephemeral or positively unwholesome literature which finds its way to the library shelves. But a knowledge of reading does not necessarily carry with it a knowledge of what to read, and it is just as distinctly necessary to teach young people the names of the best books and to give them an interest in them. Many influences, obvious or subtle, go to the formation of a good taste; the formation of character is back of all; but it is very possible to make use of certain direct means for reaching the end desired. A teacher, for example, who is sensible of her calling, has abundant opportunity for helping to form a good taste. She has a hundred ways of communicating to her pupils a knowledge of good books. Her advice may not always be followed, but it will have weight in proportion as she herself discloses a real interest in her charge. In some schools, moreover, the good custom is growing up of bringing the best literature directly to the attention of the young, not through the medium of text-books, but in distinct works of power which come within the scope of young minds. It is not easy to over-estimate the educational value of the best literature when given simply and judiciously to children. They will read it and enjoy it, when their elders are painfully exploring the foot-notes and introductions, breaking through the hedge into the pasture, where the true nourishment is to be found. The list of such books in American and English literature is greater than many will imagine.

THE librarian who comes directly into contact with the readers of books finds himself constantly appealed to for assistance in the choice of reading. Nothing can take the place of a well-read, wise, and discriminating person in such an office, and the ability of the librarian to wield an influence for good is not to be measured. But the interest in public libraries which has been so remarkably stimulated within a few years has led to many devices which are of real service to the busy librarian. In the larger libraries bulletins containing running comments on new books have come into play, and we do not see why smaller libraries should not borrow from the idea and post the titles of their new books on a blackboard with just a few lines beneath to indicate the scope of the book. In this way boys, for example, would have their attention called to books of adventure, or travel, or invention, and be gently enticed away from the meaner books which stimulate their appetites without satisfying any genuine hunger or thirst. The good books must expel the poor ones, and in the struggle all our ingenuity and effort should be on the side of the good books. Experience declares that children are to be won in libraries to the reading of the best literature, not by absolutely excluding the books for which they ask, provided these are nothing worse than commonplace or artificial, but by quietly putting better books into their hands. For this a genuine interest in the young and wise sense of what is good in books must be joined in those who conduct the library. Another device employed in one of our great college libraries is worth imitation. Slips of paper are hung from hooks, and on these, under the head of Notes and Queries, the student writes such questions as he finds himself unable to answer, especially in the way of asking in what book he shall find an explanation of this or that fact; he signs the number of his page to give a guarantee of his good faith. By and by an officer of the library, or another student, going by, reads the query, and, knowing the answer, writes it beneath on the slip. In this way a general interest is created; the library is put to more use, and a pleasant ambition springs up of helping one another in study and research.

SCIENCE.

THE remarkably minute quantity of dye-stuff required to tint an otherwise colorless liquid, such as water or alcohol, is well shown by Herr Annaheim in a paper presented to the Berlin Chemical Society. He dissolves .0007 gramme of fuchsine in alcohol, and dilutes the solution to 1000 cubic centimetres, so that each centimetre contains .0000007 gramme of fuchsine, an amount of color which appears quite strong when backed by white paper. By still further experiments he shows that .00000002 gramme of fuchsine is perceptible as color by the human eye, and by calculation that the absolute weight of an atom of hydrogen in a molecule of the dye cannot exceed .000000000059 gramme.

ELECTRICITY has claimed a large share of public attention recently on account of its new-found scientific uses But its cure of diseases is of far greater importance and interest than any of its other applications. What it can accomplish, and has accomplished, in the hands of an intelligent and experienced physician is almost incredible to any one who has not himself witnessed the wonderful cures. Dr. Wm. B. Neftel, of this city, has for many years been using electricity in his practice, and has accomplished remarkable results. Some of these have been within the knowledge of the editor of this journal. For instance, a lady, sixty-three years of age, found last fall that a cataract was rapidly forming upon one of her eyes, and

that the other was affected in the same way. The most distinguished oculists in the city, after examination, pronounced her incurable, except by the removal of the lens of the eye after two or three years of blindness. But Dr. Neftel has actually succeeded, with about thirty applications of electricity, in entirely dissipating the cataract, so that no trace of it remains. The editor is aware also of the cure by electricity of an internal tumor which had caused the patient much inconvenience and pain, and of the cure of other diseases which cannot be mentioned here. It would seem as if there were almost no limit to the medical power of electricity, especially in diseases of the nerves.

PROFESSOR ELKMAN, who has long been engaged in the study of the physical condition of the sea on the coast of Scandinavia, has published in a paper read before the Royal Society of Science of Upsala his views on the causes of ocean currents, which merit the more attention as the coast of Sweden affords numerous opportunities for the examination of currents produced in very different ways. If we take a general view of the effects produced upon the ocean by the different forces which originally set its water in motion, we find, singularly enough, that each of these forces produces both of the kinds of stream—viz., a surface stream caused by a limited, and a deep stream by an unlimited, disturbance of the equilibrium. Heat produces a surface stream by warming the water, and a deep stream by evaporating it. Cold can produce an under-current by the contraction, and still more by the concentration of the water, but it then leaves at the surface a tendency to disturbance of equilibrium, which shows itself in the form of a surface stream on the melting of ice. Rainfall causes a deep stream as its immediate consequence, and a surface current of lighter water as a secondary effect. Winds occasion directly surface currents, and deep streams by changing the level. Rivers, and similar constant outpourings of lighter water, give immediately rise only to surface streams, but produce under-currents by mechanical reaction; streams of this kind often accompany even the above-mentioned. The specific gravity of the water plays in all these cases a very varied part, but always one which is in some respect or other important. It usually determines the level of the water strata, but not always.

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CALENDAR FOR APRIL.

6. The Sunday next before Easter.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Thursday before Easter.
11. Good Friday. Fast.
12. Easter Even.
13. EASTER-DAY.
14. Monday in Easter Week.
15. Tuesday in Easter Week.
18. Friday. Fast.
20. First Sunday after Easter.
25. St. Mark. Fast.
27. Second Sunday after Easter.

LINES WRITTEN IN AN ALBUM.

"Be thy pathway with roses strewn,
And thine hours to care unknown;
Sorrow around thy pathway never,
And happiness be thine forever."

[The request to "write something" in a lady's album was complied with in a commentary upon the above lines, which appear on the presentation page, as follows:]

But suppose, my dear friend, that God should bestow
What friendship's full heart here seeks as your store!
If earth's pathway only with brightness should glow,
What heaven may give would cheer you no more.

'Twas sweet in your friend to wish as she did;
The hope thus expressed is proof of her love.
That thus it should be, kind heaven forbid!
And send you far better gifts from above.

In music the strain would be harsh without change;
In sunlight the shadow must temper its ray:
No wisdom of man could so sweetly arrange
To cheer and to bless as we toil on our way.

The glory of morning will blend into night;
No flower so sweet but soon it must fade:
The eye will grow dim through the long-drawn-out light;
The heart must soon faint unless it find shade.

Let me, then, interpret what surely was meant
In wishing for you a clear, cloudless day:
'Twas that no "earth-born cloud" might ever be sent
To hide from your eyes the heavenly ray.

It means not that a tear may never arise
As under its weight a cross bears you down;
But that our God may wipe all tears from your eyes,
And for you exchange a cross for the crown.

Grace Chapel, March 11th, 1879.

"AND THE SECOND IS LIKE UNTO IT."

BY K. M. H.

"I'm glad to live in the service of the Lord,
And I'm proud to die in His army."

The words rang out in the clear, fresh, young voice of Helena Cassel, arousing her mother from a reverie.

Helena, her pride and darling, was an only daughter, just returned from boarding-school. All that wealth could lavish upon her education had been hers, and she had well improved the many advantages it had given her. Now she stood upon the threshold of another life—what was to be its leading purpose? How many had been her mother's dreams concerning it! Dreams of the admiration that would everywhere meet her beautiful and gifted child, of the honored place in society that she would fill, and of her own happiness in witnessing all this. From such dreams did the voice of her daughter now arouse her.

"The service of the Lord," "The army of the Lord." As the words fell upon her ear how vividly they brought before her a scene of years ago, the day when she, a young widow, stood before the baptismal font, joining so earnestly in the dedication of that young life to the service of its Creator, as upon the brow of her child was laid the sign of the cross in token that hereafter she should fight manfully under Christ's banner, should "continue Christ's faithful soldier and servant unto her life's end."

As Helena entered the room her mother called her to the side of the sofa on which the greater part of her own time was passed, for, for many years, Mrs. Cassel had led the wearisome life of an invalid,

"Daughter," she said, as Helena knelt beside her, "did those words come from the heart or from the lips only?"

"From the heart, mamma dear."

"Then you would gladly serve the Lord with every power you possess of mind, heart, and soul, regarding all as a sacred trust from Him?"

"Yes, and to be used for the benefit of my fellow-creatures, remembering that even a cup of cold water given in His name is given to Him. Mamma, I have been thinking today of a suggestion of my dear teacher. The evening before I left school I was thanking her for all that she had been to me, for all her wise and tender counsels.

"'Dear child,' she said, 'I know that you will treasure them in your heart; but if you would give me proof of the value you place upon them, how it would rejoice me!'

"'Show me how,' said I.

"'By doing your best to help others to make the most and the best of their lives. You know that I believe we honor our Maker in doing our best to develop whatever gifts or powers He has given to us, thus carrying out the Divine intention in each individual creation. Such must be His will for all to whom this is possible; and in the exercise of these gifts and powers we can find the recreation which we all naturally crave as important to our well-being. Yet how many people you will find who think that the lives of the majority of people might just as well be passed in labor all day, and every leisure moment devoted to some distinctively religious purpose, such as attending services or reading religious books. They would think it very hard in their own case to be deprived of all recreation from books, music, or social life; but they never seem to think that those who must lead a life of toil are entitled to any wants of this kind, and if in the effort to get some refreshment of mind and body they turn to that which is hurtful, they consider them wholly perverse. Now, I believe that we who have had larger opportunities of culture and know how to value all the varied influences that it brings into our lives, both might, and if possible ought to, strive to aid those less favored to obtain some of these influences. They would be such a safeguard against temptation to enter into things offered as recreation which have a tendency to lower the whole nature.

"'What I propose to you to do is this: that you should seek to bring together a Sunday class of working-girls, and, studying to become their true friend, help them in every way in your power, not only by study of the Bible lesson, but by fitting them to make happy homes, and to exert a wholesome, elevating influence over all who come under their influence. Whatever gives innocent gratification drives away temptation to seek it in harmful ways. Believe me, in giving them the power to command this for themselves and others you are fighting directly against sin, the world, and the devil.'

"Mamma, I do believe this, and I want to make it the work that my hand shall find to do, and do it with my might."

"You shall have my earnest coöperation in your good work," said her mother. "So that was the special 'service of the Lord' which you had in mind as you sang. I can think of none more befitting you as a young soldier and servant of Christ."

The Sunday class was formed, and gradually the girls came to look upon Helena as their confidential friend. As one by one they opened their hearts to her, she strove to make them feel that there can be no true service of the Lord which is not also the service of our neighbor, and that there is no life worth living which ignores the claim for sympathetic help on the part of our fellow-creatures.

A new and earnest purpose became awakened in them by her words. One day Clara Brown, the one who had been the first of the class to give her confidence to her teacher, came to Helena and said:

"Miss Cassel, some of us girls have been thinking that we would ask you to try to put us in the way of helping those worse off than ourselves, those who are not strong enough to work, and are in need because of this."

How Helena rejoiced! And here, too, was a bond of union between those whom she was desiring to bring together for their own benefit at some time during the week.

"I am delighted with the idea," she said. "Now tell me how you would like to carry it out."

"We have, as you know, no time through the day," said Clara, "but if we could give part of our time in the evening and each contribute something from our earnings, don't you think we could do some good?"

"Indeed I do! How would you like to come to me one evening in each week and let me help you all I can in carrying out your plan?"

"Oh, Miss Cassel, if you would take the trouble, that would be just splendid!" said Clara.

Shortly after twenty young girls met at the house of Mrs. Cassel. Each was encouraged to express herself fully, and after much consultation a plan for a weekly sociable was formed.

Behold it now in full operation! Every Thursday evening these girls meet punctually. Too heartily do they enjoy the occasion to be absent, unless from absolute necessity.

Part of the evening is given to fancy work of different kinds, in which Helena is well skilled. The articles thus made are sold chiefly by private orders, and the proceeds put into the sociable fund. Plain garments are also made for the benefit of the sick and aged, and each member reports to Helena any case of suffering among helpless people that comes to her knowledge. The case is promptly cared for, with such relief as the fund can afford, after proper investigation.

While the work is going on the girls take turns in reading aloud, and the providing of suitable books for this purpose is a constant study with Helena; one in which she finds much sympathy and help among her friends, many of whom are greatly interested in her undertaking. One friend interests another

in the good work, and a really valuable library is being formed by their contributions. At first Helena thought it best to read to the girls herself, thinking, as was the case, that she could thus best form a taste for really good literature; but after a while she led them to read aloud themselves, knowing that it would be of use to them in after life.

She thought it desirable to introduce some games, because real instruction can thus be given in a pleasant way, perception quickened and memory strengthened, and also because at times they can be made the means of affording relief to an invalid.

Their evening is always closed with singing, and in this they take great delight. To select suitable music and train the singers has been a labor of love to Helena, and its results in purifying and elevating character have fully met her expectations.

Helena teaches her girls, for their own sake and that of others, to strive to accomplish to the best of their abilities whatever they undertake. Every real, earnest worker helps to increase the spirit of cheerful, hopeful endeavor so essential to the well-being of a community, and she impresses upon them that they should earnestly endeavor to help others, those of their families, friends, and acquaintances, to lay hold of some of the interests which have such power to cheer and brighten their own lives, and thus to guard them against those dangers that surround them in their leisure moments, and keep them from the mischief which "Satan finds for idle hands to do"; for there are no moments so idle as those of a worker who has never learned how to find wholesome recreation after his or her day's work is done.

Will not the homes of these young people—their present and future homes—show the elevating influence of what Helena is doing for them, think you?

In the light of her example are they not likely to acquire a realization that every good thing we possess is a trust committed to us, and that if we would use it aright we must honestly and faithfully study to make it bring good and happiness to others? Far more likely than if she had inculcated by words *only* the Divine command, "Thou shalt love thy neighbor as thyself."

THE SECOND SUNDAY AFTER EASTER.

ST. JOHN X. 11–16.

This passage belongs to one of the discourses spoken to the Jews in Jerusalem. It was at the Feast of Tabernacles—probably the one before the last Passover. The chapters preceding the tenth appear to form with it a continuous discourse up to the twenty-second verse. It is quite possible that having come up to Jerusalem to the Feast of Tabernacles our Lord remained in Jerusalem till the following December, when the Feast of the Dedication (mentioned in verse 22) took place. It depends upon the date of the healing of the blind man, and upon this commentators are not agreed. The opinion of Bishop Wordsworth and of Meyer are in favor of the two months' stay in Jerusalem between the two feasts.

In verse 11 the words rendered "giveth His life" should rather be rendered "layeth down His life." It is an expression peculiar to St. John, and the idea is of one depositing something as a payment or ransom for another. He is "the Good Shepherd." It will be noticed here that He has just before called Himself "the Door of the Sheep." In this the manifold offices of the Saviour are pointed at. He is both the one acceptable Sacrifice and the offerer of the Sacrifice—the Victim and the Priest. Those who find in Christ one office only, as Teacher alone, miss greatly the sense of His words. He is the Shepherd to lead men to Himself. In all this the truth of the two natures in Christ is pointed out. He is the Good Shepherd, that is, the only One who exercises His pastoral office in perfect self-sacrifice and righteousness. The shepherd's office of old was both to find pasture for the flock and to protect them against all dangers—he was both leader and defender. So the Lord speaks of Himself both as the Door and the Porter of the door, and again as One who knocks at men's hearts. It will be noticed that He uses metaphors regarding Himself, which are not only contrasted, but which imply a double nature.

In verse 12 the dangers against which the shepherd has to watch are set forth. The contrast is here made between Himself and the Pharisees. The hireling, that is, the servant who worked for wages, is in the Bible placed below the servant or slave. The servant was a member of the family and might become his master's heir (see Genesis, xv. 3), and was presumed to have an interest in his master's prosperity. The hired servant was only hired for a particular labor, and was supposed to have no care beyond earning his wages. In an emergency he naturally prefers his own safety to the payment expected by him. The shepherd, it is here implied, is the owner of the sheep. "The wolf" is the type both of open persecutors and of secret perverters; primarily is Satan, the adversary, and secondarily all Satan's emissaries and servants. The scattering of the sheep is also an evil, as well as the death of some, and this is commended to those who would make all religion individual, and not also consisting of membership of the one flock.

Verse 13 shows why the "hireling fleeth.' It is of the very nature of one who takes an office for the sake of the gain and personal advantage. It does not follow that the wages are the only or chief motive in one who takes them. The soldier who risks his life does not do it for pay only. So in the ministry, the wages are never to be looked at as the motive for or measure of service, but simply as the means which enable the minister to perform his service. The true essence of the minister's calling is that he shall care for his sheep, and the minister is best enabled to do this when he has no other pressing cares.

Verse 14 reiterates the statement, "I am the Good Shepherd," and adds a second proof of it—the mutual knowledge of flock and Shepherd. He knows His own because they are His own and not another's; and, therefore, they know Him because of His love and care for them. The teaching here strongly implies that the pastoral relation is one of essential value in the ministry, and that mere teaching in public and official ministration are not enough, however good in their way. The Lord here says, "I know My sheep, and am known of Mine." Their knowledge of Him is consequent upon His knowledge of them, grows out of it. His is instant recognition, theirs is gradual.

Verse 15 seems to be wrongly translated; it should read, "Even as the Father knoweth Me and as I know the Father." The bond of union in knowledge founded on love is the same between Christ and His flock as it is between God the Father and God the Son—not the same in degree, but the same in kind. The like form of comparison is frequent with St. John. The last clause—"And I lay down My life for the sheep"—belongs with verse 14; that which has come between is explanatory, and, as it were, parenthetical. It must also be studied in connection with verses 17 and 18, where the laying down of life is shown to be voluntary, and to be followed by the taking again.

Verse 16 depends for its force upon the fact that these words were spoken in Jerusalem, the ancient fold of the chosen people, the Jews, to whom it was spoken. The latter clause should rather read, "There shall be one flock and one Shepherd." This is in accordance with the teaching, which is of bringing in the Gentiles, that is, different nations, who might, in one sense, be of many folds, in so far as they were in national Churches, but must be one flock—*i. e.*, all sheep of Christ, and all known of Him and knowing Him. They are to hear Christ's voice; this can be only by hearing those whom He has sent. His apostolic ministry are "His voice" so long as they are true to their sending. The flock shall be one as the Shepherd is one. "Is Christ divided?" St. Paul asks when symptoms of division arose at Corinth.

Again, the contrast is between the "fold," which consisted of dead, inanimate, and fixed walls, like the Jewish law and nationality, and "the flock," living, increasing, capable of being indefinitely extended. The Lord here says, "Other sheep I have," signifying that they are His by right, and with Him in His Divine personality there is neither past nor future. They are His already by ownership. These He must "bring," that is, complete His possession of them by their recognition of Him as their Lord. They "hear" His voice. To hear is in this case also to heed. The flock is to be made one. They are not to be brought within the Jewish fold, as the present version might seem to imply, but the wall of partition between Jew and Gentile is to be thrown down. The unity of the Church is not to be a Jewish unity with one material centre, but a Christian unity in the one Lord, all being members of one flock and obeying the voice of the one Shepherd.

*THE GOOD SHEPHERD.**

BY THE REV. J. I. MOMBERT, D.D

ST. JOHN X. 11–16.

One of the earliest and most favorite representations of our Lord in Christian art is the image of the Good Shepherd; it is mostly associated with the bringing home of stray sheep, but quite frequently with other ideas. As symbolical of His love it was painted on the chalice of the Holy Communion in the time of Tertullian; the same symbol is found in bas-reliefs on sarcophagi and paintings in the catacombs. One of the most telling and touching delineations in Raphael's cartoons treats of the same subject in a different connection. It continues in all lands a favorite in the beautiful and elevating art of stained glass, and the figure of the Good Shepherd

* Copyrighted.

with a lamb on His shoulders, and other sheep following Him or at His feet, glows in many a chancel window.

To unfold the touching beauty and tender love of the figure by which the Lord was pleased to describe Himself, we need some little familiarity with Eastern shepherd life. A sheepfold in Palestine is altogether different from anything we are accustomed to see. It is a strong, substantial building, with a flat roof, surrounded by a stone wall, very wide, and with sharp thorns on the top; it has regular doors and a porter to guard them. There are good reasons for all this; for in the cold winter nights the sheep are shut up in the building, and the thorn-crowned walls are intended to keep off ravenous beasts which prowl about the flocks; and sometimes even the stone walls and the thorns afford insufficient protection from their ferocity. The wolf, the leopard, and the panther, when pressed with hunger, leap the wall and scatter terror among the flock. Under such circumstances, the duties of the shepherd become very arduous. Early in the morning he *leads* the flock from the fold, calling each sheep by name, to pasture; with the aid of dogs he watches them, and if any stray it is his duty to search for it until he find it. He has to supply them with water by leading them to common wells or to some running stream, but mostly to the former. At night he must take them back to the fold, and see that none are missing; this he does by making them pass "under the rod" as they enter the door of the fold. Both by day and by night he must keep a close watch, and be armed to drive off ravenous beasts or robbers; a mantle made of sheep's skin with the wool on, worn inside out in cold weather (see Jer. xliii. 12), is his ordinary dress, a sling and a staff his favorite weapons.

In illustration of the names of sheep, Hartley ("Researches in Greece and the Levant," p. 321) writes: "I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions and ran up to the hands of the shepherd with signs of pleasure and a prompt obedience I had never before observed in any other animal. It is also true in this country [as well as in Syria] that 'a stranger they will not follow, but will flee from him.'"

In large establishments, where often many subaltern shepherds are employed, it is customary to appoint a chief shepherd, to whom all the rest are responsible, and who himself is not only personally accountable for all losses, but personally interested in the flock, as he is rewarded not in money, but by a certain share of the produce.

The peculiar vigilance, care, and tenderness to be bestowed upon the flocks, and especially upon the lambs and ewes on longer journeys, common among nomadic tribes (see Gen. xxxiii. 13), made the good shepherd a favorite symbol with the prophets, and especially with our Lord himself in the present passage. Thus Isaiah foretold the advent of Christ as exhibiting this striking feature: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young" (Is. 40, 11); while Ezekiel delivers the prophecy: "I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd" (Ez. xxxiv. 23, compared with xxxvii. 24); and the Psalmist exclaims: "The Lord is my Shepherd; I shall not want" (Ps. xxiii. i).

In the verses under notice our Lord twice calls Himself emphatically the Good Shepherd, in contradistinction, first, from the hireling, secondly, from the wolf; and finally describes Himself as Chief Shepherd of the whole flock (v. 16).

Our Lord is the Good Shepherd. We have already seen the arduous nature of the duties of a good shepherd in leading the flock to good pasture to satisfy their hunger, and to refreshing springs to quench their thirst, and add the particular that in winter, when snow covers the fields, or in drought, when the pasture is dried up, he gathers the branches of trees whose foliage is then the sole support of the flock. Let us apply this to our Lord. He feeds His flock with daily food for sustenance, material and spiritual. The wants of every member of the fold are abundantly supplied. In His Book there is an inexhaustible store of nutritious food, rivers of gladness and words of eternal life. In the sacrament of the Holy Communion, He gives us His own flesh to eat, His own blood to drink, for the strengthening, nourishing, healing, and saving of our immortal souls.

Nor is this all. A good shepherd must defend the flock from the constant danger to which it is exposed at the hands of robber hordes, and protect it from the cruel instinct of savage beasts, that sometimes assault it in his very presence. He must be ready to do battle at a moment's warning. That occurred in the experience of David, who slew the lion and the bear and rescued the lamb out of their jaws. Thus *the* Good Shepherd defends and protects His flock when the world, the flesh, and the devil assail them. He will not suffer them to be tempted above that they are able; unseen but not unfelt, His saving presence is ever nigh.

The recovery of strays is another duty of a good shepherd. He leaves the ninety and nine in the safe and wholesome pastures of the rich herbage of "the wilderness," to search the stray until he find it. Thus the Good Shepherd came to seek and to save that which was lost, following us into the depth of our misery, and delivering us from the extremity of our woe.

Yea, a good shepherd gives his life for the sheep. An Oriental traveller adverts to the case of a faithful shepherd between Tiberias and Tabor, whose flock was attacked by three Bedouin robbers; instead of seeking safety in flight, as a hireling would have done, he made heroic resistance, fought his assailants until he was hacked to pieces with their khanjars, and died in the midst of the sheep he was defending. And the Good Shepherd gave His life for us, who "have erred and strayed from His ways like lost sheep"; He was wounded for our transgression, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes are we healed.

In the East the shepherd *leads* and the sheep follow; he knows his sheep and the sheep know their shepherd. This reciprocal knowledge, already referred to in the citation from Hartley, who saw it in Greece, is literally true in Palestine, where Thomson ("The Land and the Book," p. 203) thus adverts to the matter: "The shepherd calls sharply from time to time to remind the sheep of his presence; they know his voice and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger." Applied to our Lord, we gather the comfortable assurance that He is not only interested in the welfare of the entire flock, but in each particular member of the same. Each sheep, each lamb of the fold He knows by name, and His loving voice is known to each several sheep and lamb. And as shepherds are wont to set a particular mark upon their sheep to distinguish them from others, so the mark of Christ is set upon the members of His fold, and when we receive a lamb into the Church in Holy Baptism "we sign him with the sign of the cross."

As to the hireling, his conduct differs in all respects from that of a good shepherd. He is not a real shepherd; he has no particular interest in the sheep committed to his keeping; he neither loves them nor cares for them; they do not belong to him, they are to him strangers; and to the sheep also he is only a stranger, for whose voice they have no ear, and whose lead they will not follow. Ever bent on the pursuit and furthering of his own selfish ends, on the look-out for his own safety, in the hour of danger, when he seeth the wolf *coming*, when he spies him from afar, regardless of the fate of the flock, he makes good his own retreat to some place of safety, and then, when terror bursts over the helpless, devoted flock, he effects his escape in craven flight. Such conduct is *natural* in a hireling; "he fleeth because he is an hireling, and careth not for the sheep." It is doubtful which is worse, the wolf, *i. e.*, the open foe, or the hireling shepherd, *i. e.*, the hidden foe; for foe he is, whatever interpretation be given to the figure; he abandons the flock to the tender mercies of the wolf, which catches some and scatters the rest.

We have thus far seen why our Lord calls Himself the Good Shepherd, and His delineation of the office of a good shepherd, with our knowledge of the work and character of that Great Shepherd of the sheep, the chief Pastor and Bishop of our souls, enables us to form some approximate notion of the true nature of the pastoral office or the relations that should subsist between a good shepherd of the fold of Christ and that particular fold which has been committed to his care.

The flock is Christ's, not his; but he is Christ's too. The interest of Christ is his own; there is not a division, but a union of interests. Feeding the sheep and lambs of Christ is clearly his first duty. He must lead them forth to the green pastures and rivers of gladness of saving truth dispensed in the Word and the Sacraments of the Lord; he must lead all, young and old, rich and poor, strong and feeble, healthy or diseased, to wholesome nourishment and healing medicine. The love of Jesus and the love of the flock is his first great and indispensable prerequisite. The protection and defence of the flock necessarily spring from that love. A true man and a true pastor will defend with his life whom he loves. "When the wolf cometh is the trial, for whether a man be a hireling or a shepherd cannot be told for certain except then. In tranquil times the

hireling generally stands on the watch like a shepherd—he flees not by change of place, but by shrinking from duty." There are many ways in which the distinction appears. A hireling is mostly mercenary, and lords it over the flock, asking, How long may the flock be profitable to me? A good pastor asks, How long can I be serviceable to them? A hireling makes a cowardly retreat when persecution, poverty, or the pestilence vex and oppress the flock; a good pastor stands at his post to meet the foe, to enrich the impoverished, to watch by and pray with the sick, to comfort the bereaved. A hireling maintains inglorious silence when the rich or the powerful violate the laws of Christ and scandalize the flock; a good pastor judiciously, firmly, fearlessly denounces wickedness and vice, worldliness, scepticism, and covetousness, and vindicates the faith of Jesus from the foul aspersions of ungodly men.

But in all this there must be reciprocity. The flock must respond to the feelings of the pastor. He should lead, but they should follow. As his love goes out to them, so should theirs go out to him. As he bears them upon his heart in prayer, so should they bear him upon their heart in prayer, and render, by cheerful, earnest, and hearty coöperation, his work a pleasure and delight. And, above all things, they must not attempt to degrade him to the base position of a hireling, on the low and vulgar and utterly unchristian conceit that they can *hire* a pastor. A good *pastor* cannot be hired, any more than you can hire *love*. There is such a thing, such a frightful caricature, as hired love, just as there are living caricatures of hired *preachers;* but a *good pastor* cannot be hired; and all things bearing on this matter duly considered, it must be conceded that the ministry of this Church is abundantly blessed with good pastors, whose noble, self-sacrificing work and labor of *love* is sure to meet its own blessed reward.

The far-reaching effect of the self-sacrificing love of the Good Shepherd, that is, the beneficent end of His atonement, is touchingly predicted in the words, "And other sheep I have, which are not of this fold; them also must I bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." We may regard them as containing by anticipation the great commission given to the apostles after the resurrection of our Lord, in which the narrow conception of His hearers on the present occasion, of a limitation of His mediatorial work to the house of Israel, received an expansion coextensive with the habitable globe and coeval with the cessation of time. Close attention to the original opens ever-deepening profundities of love. The nations, *i. e.*, the whole Gentile world down to the end of the present economy, are the "other sheep," and they appear to the Good Shepherd not as *to be* included into His fold, but He says of them in words of Divine certainty, "I *have* them"; they *are* His already, as far as He has redeemed them, and their visible incorporation into the *one* fold shall be effected through the instrumentality of other shepherds, working under the authority and in the service of the Chief Shepherd.

Oh, the wonderful mystery of redeeming love, that the Good Shepherd had to die in order that the flock might be saved; and the ineffable honor and dignity of the Christian ministry, whereby the well-being and salvation of His universal flock is committed to the love and fidelity of weak, fallible mortals!

That the Church realizes the magnitude and solemn responsibility of this high and holy work may be seen from the following brief extract from the Ordinal: "And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called; that is to say, to be messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever.

"Have always, therefore, printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and congregation whom you must serve is His spouse and His body. And if it shall happen that the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue."

The brethren of the laity who read these lines will assuredly not refuse the writer's humble request, daily to remember in their prayers the chief pastor of the diocese, their own immediate pastor, and all pastors of the Lord Jesus Christ, whose work and labor of love are spent for the weal of the flock in obedience to His mandate, and with undoubting faith in His assurance "that there shall be one fold and one shepherd"; to esteem them very highly for their work's sake, never to think of them otherwise than as Christ-sent pastors, and to lighten their labor in a cheerful and willing following their lead and answering their voice, as that leading traces the blessed footsteps and that voice reëchoes the tender and loving words of the Good Shepherd.

JEANNE D'ARC.

BY M. L. H.

True lover of his country's hero-maid
  Was he who wrought in stone the living face
And form that stands in Rouen market-place.
The soul upheld by God, to whom she prayed,
Is there, as there the girlish limbs arrayed
  In heavy steel when to the fray she went.
  The spirit, drawn onward to its high intent,
Forgets the means, and from her hand the blade
  Drops down its fierce point quietly; no care
  Of glorious fame, of terrible death no fear
Disturbs the fervent soul's serenity;
  So pure, so strong, so blest does she appear
  We know she will not feel the flame that there
One day will burn to set her spirit free.

*REFORM IN THE DRINKING USAGES OF SOCIETY.**

The subject that has been under discussion this morning, as well as at previous meetings—the observance of the Lord's day—is precisely determined in God's Word. The trouble is that we cannot reach by our teachings the violators of the Divine command. And even the law cannot reach them. For no law can be enforced that is against public opinion. A good and righteous law may gradually bring up public opinion to its own moral standard. And it is of vast importance that patriot citizens should rally around the Sunday laws, a precious part of our inheritance from the fathers, and use all proper and expedient means to secure their observance. Rapid changes in the constituents of our American population have made a practical majority against the sanctity of this day. The solid body of Romanists of all nationalities, the German infidels, and the mass of the giddy, reckless, and licentious part of the native population are all arrayed against it. And these are the most active people at elections, making a practical though far from a numerical majority.

The question which I have desired to bring before this meeting is different from the foregoing in almost every particular. There is no direct Divine command that reaches it. The evil in its vast magnitude, making the great social plague-spot of our time, is of modern origin. As in the former case, laws cannot reach it that are not sustained by public opinion. And the starting-point for the formation of that public opinion in favor of the only effective cure of the evil is the inculcation of the highest of Christian graces—love.

This statement would seem to put us far away from the desired consummation. But it is to be remembered that this application of Christian love is fortified by the felt grossness of the evil to be overcome. The destructive enormity of that evil is felt by all classes. And, happily, there are neither religious, nor anti-religious, nor national convictions in our way as in the former case. All Churches, nearly all people, unite in the confession of the evil and profess a desire to abate it. How is it to be done? I beg to submit one answer.

It is eminently a social evil. It is the "social glass" that is poisoning the physical and the moral nature of the people of so many nations. Solitary drinking is even now a rare thing, and is never practised until the tissues have been poisoned and the moral power impaired by social drinking.

Here, then, as it has seemed to me, is the Church's opportunity. The various Christian Churches of this country and of England, at least, do reach and teach the mind and conscience of the classes that are supreme in social influence. The social customs of these classes, to say nothing of their numerical proportion, permeate the entire community, and make the most effective of all laws—the common social law.

It is idle to tell the porter or the drayman not to drink whiskey when his employer indulges in wine. It is worse than idle—it is a snare to the conscience to urge the boys of a family to abstain from alcoholic drinks when they see all the appliances of the highest style of entertainment crowning the festive glass. The seductive romance of high life, of the most refined culture, is thus thrown over the very custom against which the stately father exhorts his son. Of course, the son considers the exhortation all bosh, and proceeds to imbibe at every opportunity; and if he gives a little entertainment to a few companions at a restaurant, is careful to have all the attractive arrangements of the home festival repeated or improved upon. Some day or night the cheated boy is brought home drunk—the habit firmly fixed—the tissues permanently poisoned.

The remedy I have proposed is to try to bring the Christian people up to the standard inculcated by St. Paul: to abstain from things safe enough for ourselves because they are destructive to others.

* A paper read before a conference of the Protestant ministers of Louisville, March 3d, by the Rev. James Craik, D.D., and published by request of the meeting.

In truth, in the actual state of the liquor market, drinking is not safe for any man. But supposing it to be so, is not the saving of a whole people from the poison of alcohol and the degradation of drunkenness a sufficient motive to induce any Christian man to forego forever the use of alcoholic drinks?

I hold that the manufacture of alcohol by distillation has changed the whole question of the lawful use of wine. I take it for granted that pure wine—the simple product of the vinous fermentation, when a very small quantity of alcohol remains in combination with the other fruit elements—is an innocent and even healthful beverage to persons unpoisoned by the distilled alcohol. It is this wine which forms one of the elements of the sacramental feast. It may be possible to procure these wines for this sacred use. But the ordinary wines of commerce are very different and tell their own story. Pure wine is an unstable product. The same nature that produced the vinous fermentation goes on after a little pause to the acetous fermentation. Early and complete exclusion of air alone can prevent this change. Therefore, no matter what you may pay for the name and reputation of your importer, your sherry and Madeira and port have all been preserved in the alcohol of distillation. This for the best qualities, to say nothing of the much larger quantity manufactured out of cheap alcohol, water, sugar, and flavoring extracts.

Alcohol is a valuable medicine in certain diseased conditions. But, like most other efficient medicines, it is a poison. Habitually used, it changes permanently the tissues and makes a physical craving for more, just as opium does, a craving that gets entirely beyond moral control. And this poisoned state of the tissues is transmitted to posterity. The best medical authorities now concur in this opinion. Those who hold back only venture to assert that the very moderate use of it may be indulged with impunity.

If we can banish this stuff from the circles to which we have access; make it disreputable to drink these liquors at home, or anywhere else; cause it to be understood that to enter a drinking-saloon for any purpose is a forfeiture of social position and a bar to employment in any place of trust, we will begin a reform that we or our children may see to have been radical and effective.

To a very gratifying extent it has been my happiness to demonstrate the power of the Church and of Christian principle on this subject. Fifteen years ago I began to try the efficacy of these forces. We had no society but the Church; no pledges but the baptismal vow. The success was cheering from the start. And it is safe to say that for ten years past, in a large and influential circle, wine and other alcoholic liquors have been banished from all evening entertainments and from New Year's receptions. Those who were familiar with the previous state of things can appreciate the magnitude of the change. But unless we can reform the dinner table, the citadel will still be in possession of the enemy.

By combined effort, and by keeping at it, we can drive these drinking habits out of genteel society altogether, making the use of alcohol as rare as opium-eating, and as low and vulgar as to hawk and spit upon the floor of "my lady's drawing-room." If we can accomplish this reform, the social power we have enlisted will cause the purer tastes and habits of cultivated society to reach in every direction. Americans, beyond all other people, are intent upon following the fashion, are eager to imitate "the mode."

"ROCK OF AGES."

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung.
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing:
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in Thee."
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside.
All the words unheedingly
Fell from lips untouched by care,
Dreaming not that each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
'Twas a woman sung them now.
Pleadingly and prayerfully
Every word her heart did know.
Rose the song as storm-tossed bird
Beats with weary wing the air:
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim.
"Let me hide myself in Thee,"
Trembling though the voice and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Sung above a coffin lid:
Underneath, all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-tossed soul!
Nevermore from wind or tide,
Nevermore from billow's roll,
Wilt thou need thyself to hide.
Could the sightless, sunken eyes
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still, the words would be,
"Let me hide myself in Thee."

A CRUISE ON THE "POWHATAN."

BY THE REV. JOHN VAUGHAN LEWIS, D.D.

It was recently my good fortune to receive an invitation from the rear-admiral commanding the North Atlantic squadron to make a short cruise in the West Indies on the flagship "Powhatan"; and a statement of what I saw may not be unwelcome to the readers of THE CHURCHMAN.

The ship, being the flag-ship, carried an extra allowance of officers, and was unable to accommodate a chaplain comfortably; and, being on the home station, her cruises are short and she is much in port, so that the need of a chaplain is less felt. I offered my services to officiate on Sundays, and to perform any other duty that might be desired of me, and the offer was cordially accepted.

My brief experience as a navy chaplain scarcely entitles me to give an opinion in the matter of that provision for the welfare of our sailors. But, as I used my eyes and had abundant leisure for reflection, I could not help forming some opinion. Perhaps, also, both officers and men were more free to express their sentiments to me than if I had been serving under a commission.

On the face of it, it seems a great libel on the Christian character of our nation to send three or four hundred men to sea, for years at a time, with no man to care for their souls.

A sailor's life is rough at the best, from cabin to forecastle. Its duties are arduous, unremitting, and perilous. Men of most incompatible tempers are shut up together in daily and hourly contact; and, on shore, the sudden release from the constraints of discipline is met by systematized temptation. If religion be the universal solvent to blend all sorts and conditions of men in one brotherhood of peace, there are few places where it has a better chance to show its power than on shipboard. The chaplain ought to be a very 'angel of the household," to smooth down the asperities of men's tempers; to lighten up the weariness of that most dismal of all hospitals, the sick bay; to mitigate the rigors of necessary discipline by pleading and standing sponsor for the transgressors; to minister to the dying and to bury the dead, with words of faith and hope for the living.

Now, I suppose I need hardly say that it is difficult to find such ideal pastors on shore; and, as few men go to sea for the love of it, it is possible that the navy does not always get the very best men to fill its chaplaincies, although there are names on the list that are revered and loved throughout the service.

But most of us ashore are obliged to content ourselves with average and ordinary men for pastors, as for lawyers and physicians, and I am satisfied that our navy chaplains compare favorably with our parish ministers at home. One black sheep in so small a flock is a very conspicuous object, and no "sailorman" likes to prosecute a parson; so that a bad chaplain is sometimes allowed to disgrace his profession, where another officer would be speedily brought to book.

There is, however, one fact that makes against the usefulness of a navy chaplain to a deplorable degree, and for which there is no remedy, and that is the diversity of religious creeds on board, to say nothing of the utter irreligion which prevails among many of the officers and men. On the "Powhatan" the officers were of several religious denominations; of the men about one half were Roman Catholics, and the rest were of all the sects of Protestantism and of no sect at all.

The divisions of Christendom are bad enough on shore, where Christians build a half-dozen rival churches in a town scarcely able to sustain one church properly. But on shipboard, where there can be but one chaplain (and he must belong to some recognized denomination), it is easy to see that he has up-hill work to preach his own principles without offending other men's prejudices. In consequence, it has been found necessary to rescind the old-time regulation, which compelled all hands to attend church service on Sunday, and to substitute a simple order, that the ship's company be encouraged to attend.

The only alleviation of this wretched state of things is that sailors, as a rule, are not bigoted, and that they are willing to hear good words from any one who will talk to them intelligibly and entertainingly. The whole domain of morals is, of course, open to the

preacher. But morals are not religion, although they lie at its root; and a doctrine which nobody can object to is a weak affair.

It is eminently necessary that a navy chaplain should be a man of large experience and knowledge of men, and with tact and discretion enough to know a rubric from a principle.

And therefore I am inclined to think that it is a mistake to limit appointments to young men, as the regulations do; although the regulations are often avoided, probably for this very reason, that within ordinary limits age ought not to keep good men out of the service. This regulation is based upon the fact that it is desirable that chaplains should devote their lives to the service as other officers do, and not come too soon on the retired list as pensioners. As it is, a chaplain gets his promotion much more rapidly than a line officer, and soon outranks men whose commissions bear the same date as his own.

A chaplain goes up a step in rank and pay every five years, I think; while a lieutenant may have to remain in the same grade twice that time, or longer. This provokes a natural feeling of jealousy against the chaplains, as against other staff officers. It might, I think, be avoided by abolishing the *rank* of chaplain altogether, making the pay constant at an average of the present pay, raising the limitations of age to forty-five years, and allowing retirement on shore pay after fifteen years' service, or at the age of sixty. The "rank" question is not a good one for chaplains to be mixed up in. In the English navy the chaplain has no rank, but takes precedence, by courtesy, next after the commanding officer. The moment you make the chaplain an officer you draw a line also between him and the *men* which the men cannot get over. You hinder their freedom of access to their pastor.

A chaplain-general, whose duty it should be to prosecute unworthy chaplains, is very desirable. But the "divisions of Christendom" probably make this impossible. The "Bishop of Washington" (if there were such a bishop) might at least be made the canonical ordinary of our own Church chaplains. His ready access to the records of the navy department would be very important where discipline is likely to fail for lack of a prosecutor. But we have no "Bishop of Washington," and the Bishop of Maryland is as far away, for such business, as the Bishop of New York.

I preached from the capstan on the quarter-deck, and my platform was a pile of hatch gratings. The capstan was draped with the flag, and the band "opened the exercises" with a sacred air. The men were seated on capstan-bars, laid across ship's-buckets, and the officers had chairs on the after part of the quarter-deck.

It was a very attentive and inspiriting congregation, and I preached without notes, taking my cue from the men's faces. My chaplaincy was of so short duration that I suggested no changes in these arrangements, and I saw no need of any. Everything was done decently and in order. It would have been easy to have organized a choir among the men, and many of them and all the officers were more or less familiar with the Prayer Book, which is commonly used by all chaplains on shipboard.

I was gratified to see so much reading going on among the men when off duty; and their selections of reading matter spoke well for their intelligence.

The great point of interest at San Juan (Porto Rico), our first port, was the cathedral. There is an Episcopal church at Ponce, on the other side of the island, but we did not touch there.

This cathedral is not a very large building, but of respectable size. The ground plan is a double cross, with a circular apse for a choir. The style of architecture was the "Basilica," with a general air of the "Moorish" about it, which I am not skilled to describe technically. It bears a great likeness, in its larger way, to my own little church at home, with its central dome, round-headed aisle windows, and square-headed clere-story windows. The frescoing looked as familiar as if it had been done from the same patterns, and was in similar colors. And, to complete the reminiscence, the abutments of the dome were decorated with copies of the same pictures of the "Four Evangelists" which are so familiar to me at home.

The high altar stood at the intersection of the nave and the eastern transept, under the dome, and the whole of the apse behind it was devoted to the choir. I am not sure whether this provision for the saying of the daily offices was peculiar to cathedral use. I noticed the same thing in the cathedral at Havana and in *none* of the parish churches which I saw; and it struck me that possibly this arrangement, so different from our modern Roman church architecture, which provides only a nave and sacrarium, might be a relic of the old Spanish Church "liberties," of which the Spanish crown was so jealous, as against Roman interference in its American colonies. At any rate, there was the choir, full furnished for the Daily Offices, and the church was not simply a "mass house." The lecturn, with two great Bibles, was as conspicuous in its place in the apse as the high altar was under the dome; and, at my first visit, an Office was being intoned by a number of priests in "wing-surplices" and cassocks.

The note taken was very low—I should say B flat; and the noise of twenty heavy voices, unsparingly using their lungs, was so great that I could not distinguish a word. But from the number of "Lessons" read I concluded that it was one of the "Hours," lengthened by the addition of the Offices and Lessons for the Feast of the Purification. It was within the octave of that feast. Only two persons were in the nave, and they, apparently, occupied with private devotions.

The chancel proper extended to the line of the western transept. Two pulpits, one on either side, faced the nave, which was paved with marble, and was unfurnished with benches, except along the walls. The font occupied the south-west transept, and was quite large enough for the immersion of infants. There were seven side altars.

I encountered a number of priests on the streets and about the cathedral, and I was agreeably disappointed in their appearance, after the stories we have all heard of the average character of the Spanish American clergy. They looked comfortable and well-fed, but not at all "gross," or "oily," and I saw some remarkably good faces among them. My best effort at speaking Spanish, however, had been met with the retort, in good English, "What is it that you want, sir?" from a shopman, and I was equally in doubt of my ability to understand Spanish ecclesiastical Latin. So I thought of "Father Tom and the Pope," and kept silence, consoling myself with the reflection that very little harm is done by holding one's tongue.

At St. Thomas I found one of the English West India chaplains, the Rev. Mr. Hutson, in charge of the parish. The church was built by the efforts and largely by the gifts of the Rev. John J. Brandegee, an American clergyman, whom I had met when we were both in the Diocese of Connecticut. He was then rector of Litchfield.

There are three chaplains of the Church of England in the West Indies. I suppose that they are sustained partly on the foundation of the fellowships endowed by Sir Leoline Jenkyn about the end of the seventeenth century for this missionary purpose; but they are also paid by the crown, and are entitled to a retiring pension after a comparatively short term of service—seven years, I believe.

It is a very benevolent provision for keeping up the supply of clergy at such places as St. Thomas, where there are English and American congregations. St. Thomas is a Danish colony. It is now nothing but a trading port, the abolition of slavery in 1848 having made agriculture unprofitable.

In former times there were no less than seventy-four plantations on the island, forty in cane and thirty-four in cotton. The Bishop of Antigua performs episcopal duty both at St. Thomas and at Santa Cruz, where there are two churches, and which is also a Danish island. The parishes are not under the bishop's jurisdiction.

The church at St. Thomas is a pleasing ecclesiastical building, of blue stone, with trimmings of light-colored brick. The interior is very bare and unadorned. The congregation is said to be large. English is generally spoken on the island, except among a select circle of the Danish aristocracy.

At Santa Cruz I called on the rector of Fredericksted, the Rev. Mr. Du Bois, an American clergyman, of the diocese of Connecticut, but many years a resident of the island. I found him in his church busily engaged in settling the affairs of his black parishioners, of whom there were some twenty or more in waiting. He told me that this was his regular Saturday occupation, and that he was a sort of paternal magistrate to these people. Smaller causes were often referred to him for settlement by the magistrates, and a great many were voluntarily submitted to him for arbitration. It was a very patriarchal scene, but, of course, it was no place for a stranger to linger and listen. The church is quite a large cruciform building, with very deep galleries. I should say it would seat a thousand people.

By the courtesy of our captain, who shortened the morning inspection in order to let me hold service on board at an earlier hour, I was enabled to accept the rector's invitation to preach for him. I also assisted in the service, reading prayers for the first time, in behalf of his most gracious majesty, Christian, King of Denmark. The day was not a favorable one, and I did not see the full congregation; but there was a large number of blacks present, and they seemed to choose their own seats. The service used was the English, with some local modifications.

Fredericksted was nearly ruined by the insurrection of the blacks last October, and would probably have been completely destroyed but for the influence which Mr. Du Bois had with the people. The business part of the city was laid in ashes. But the rioters had promised the rector that the fire

should not go beyond a certain line, nor touch the church, and they kept their pledge; putting out the flames by their own exertions more than once when they threatened to cross the line.

The destruction of the town and the devastations committed in the interior have been a great blow to the parish, as the planters and merchants are nearly ruined. But it is not possible that so fertile and beautiful an island should not recover from even so great a disaster. It was altogether the loveliest spot I saw in the West Indies. The surface is rolling and brilliant with every shade of verdure, and as we lay at anchor, in fifty feet of water, every fish and coral flower could be distinctly seen in the transparent azure beneath.

From Fredericksted we went to Port-au-Prince (Haiti), stopping only a few hours, and I paid my respects to Bishop Holly, who, just after his consecration, presided at a meeting held in St. John's church in aid of his mission, at which the assistant bishop and most of the clergy of Washington were present.

He told me that the minister of public worship of Haiti sent him word last summer that if he desired to attend the Lambeth Conference the government would make him the same allowance ($400) from the public funds which had been made to the Roman Catholic bishop to enable him to attend the (so-called) oecumenical council at Rome. The masonic fraternity hearing of this, raised for him $150 additional.

I found him established, in primitive and apostolical simplicity, in a frame house, that was, probably, once a school-house or chapel, and had been partitioned off into rooms by low board partitions. The church, which was a memorial to Bishop Burgess, of Maine, was recently destroyed by fire, and the temporary building in use was as plain and unadorned as possible. But its interior arrangements were in good taste, and the altar and pulpit hangings were of episcopal purple.

The bishop has a staff of twelve presbyters, all native Haitiens, or naturalized citizens; and this fact is a strong recommendation of the "Orthodox and Apostolic Church of Haiti" to the people. The Roman Catholic clergy are all French, and the Wesleyans are all English.

From Port-au-Prince we went to Havana, arriving on Monday evening, and finding the carnival at its height.

Here I at once sought out our missionary, the Rev. Mr. Kenney, and to his good offices I owe much of my pleasure in witnessing the carnival and the other sights of the city.

The churches in Havana which I visited are mostly simple halls, with flat ceilings and paved floors, with an altar at one end and a font at the other.

The cathedral is quite an imposing structure, quaint, and much more ancient in its aspect than its age would justify in a better climate. There is also a shrine, facing one of the public squares, containing an altar, and occupying the spot where the first mass was said on the island. A mass is still said there once a year.

Mr. Kenney has been at his post about seven years, and always remains through the sickly season, coming north in winter to plead his cause. His work is of the nature of a chaplaincy to the Protestant foreign residents, and must, probably, so continue until Spanish toleration grows more tolerant. He has also the freedom of a large hospital devoted to strangers, and has effected great reforms in the treatment accorded to the sick and the dead. He seems to be well known and much respected in the city. He holds services in a large corridor of the hotel passage, and has a full congregation. He also officiates, as opportunity offers, on ships in the harbor; his mission at Matanzas he has been forced to suspend, for lack of an assistant.

Mr. Kenney has shown great prudence in avoiding any complication with the Roman Catholic establishment, and certainly deserves the support of the Church.

While at Havana a telegraphic order reached us directing the "Powhatan" to proceed at once to Venezuela, and, as I could not reconcile it to my conscience to be absent from my home work in Lent, I could not go with her. She sailed for Key West, to coal, on Ash-Wednesday, and I left her and came home overland. I had travelled about 4,000 miles, and had seen what was to me a new world.

CHILDREN'S DEPARTMENT.

EASTER-EVEN.

BY L. E. E.

As mamma sat by the window, knitting something white and soft for baby Britehart, she was thinking that this evening she was to have her last Lenten talk with the children, and there was just the least look of regret in her face as she bent it low over her work; but the next moment the shadow was chased away by a smile, for there in the doorway stood Alice, making an irresistible little tableau. Her sleeves were rolled up, leaving bare her chubby arms and dimpled elbows; and she was altogether voluminous in an immense gingham apron belonging to Chloe.

"We's cul'rin' our eggs," she announced; "but we'll be froo in a minute."

"'Go back to your cupboard,
Old Mother Hubbard,'"

said mamma, laughing outright as Alice turned to go, displaying a very puffy back.

Jack came next, cautiously carrying his hat, which was full of the most brilliantly colored eggs. The display of reds and yellows was quite dazzling to behold. Berta's eggs were very prettily arranged in a little basket, and were delicately tinted in pink and blue. Alice displayed hers in an old battered dipper which had lost its handle. There was an egg for papa, which suggested to the mind one of Becky's yellow and red turbans; in fact, that devoted old "Aunty" had sacrificed one of her most gorgeous kerchiefs to the children's Easter exploits; and this particular egg was considered a great success. Alice had spent much time and energy upon it. After Becky had wrapped it securely in a piece of the kerchief, it had to boil "'most foreber." When it was cool enough to handle, Alice put on the finishing touches—which meant scratching pictures all over it with a tack, and getting her fingers pricked. On one side there was a cat with a square body, a three-cornered head, and a three-cornered nose, three whiskers on each side, and legs like toasting forks. On the other side stood a remarkable man, whose legs grew out of his neck, and whose arms grew out of his ears. There was also an egg for mamma, decorated by the same little artist. On one side there was a house, which must have been made of glass, for although it had neither doors nor windows, you could see all the people inside. Under the house there was something with a big round O for a body, an O for a head, and a little o for an eye.

Mamma looked at this round creature in a perplexed way, with her head to one side.

"It must be a poodle dog," said Berta, looking over mamma's shoulder. "No, it's a rat," she added; "it has such a long tail."

"Nonsense," said Jack, "it's got wings; it's a bumble-bee."

"Why, it's a wobin," explained Alice, with a complacent air. "Mamma loves wobins, so I maked her one."

When the eggs had all been examined and duly admired, the children settled themselves in their little chairs, glad to rest after their unusual exertion in the kitchen.

"To-morrow we will celebrate the memory of our Saviour's resurrection," said mamma, opening her Bible and reading from the twenty-eighth chapter of St. Matthew: "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him."

"Doesn't it say somewhere that Christ was so changed that they did not recognize Him?" asked Berta.

"Yes," answered mamma. "St. John tells us that Christ spoke first to Mary Magdalene, and she 'knew not that it was Jesus.' St. Paul tells us that some will ask, 'How are the dead raised up? and with what bodies do they come?' He explains it thus: 'That which thou sowest is not quickened except it die. Thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased Him; and to every seed His own body.'"

"That makes me think of a dream I had the night after I went to baby Bertram's funeral," said Berta. "I thought that I died and you buried me in the churchyard, and my soul went to paradise; then it came back to my body again; but my body, instead of lying in the grave, had grown up into a beautiful flower, and the churchyard had turned into a lovely garden; for every tombstone was gone, and in its place grew a flower. Just then I thought I saw you and papa walking along the path outside, and I could hear you saying to papa, 'Let us go and walk in God's garden. The flowers are so sweet; the air is full of perfume.' Then you came and looked at me, and you said to papa, 'There is the little seed that we planted in the ground; see what a beautiful body God has given it.'"

"That was a very sweet dream," said

mamma, and reminds me of Phoebe Cary's 'Spring Flowers,' the last poem written before her death, in which she says:

"'——I love and prize you one and all,
From the least low bloom of spring
To the lily fair, whose clothes outshine
The raiment of a king.

"'And when my soul considers these,
The sweet, the grand, the gay,
I marvel how we shall be clothed
With fairer robes than they;

"'And almost long to sleep and rise,
And gain that fadeless shore,
And put immortal splendor on,
And live to die no more.'"

"It's going to be a lovely day to-morrow!" announced Jack from his seat by the window, which commanded a view of the broad, descending street, the bay, and the golden sunset beyond. "I like to go to church on Easter," he added, "it seems more grand than on other days."

"I think our service is *always* grand," said Berta. "I remember when I was so little that I couldn't understand but one part of it, and that was, 'The Lord is in His holy temple; let all the earth keep silence before Him.' When the minister said that it used to seem to me that I could almost see God standing in front of the altar; and when I began to get tired I would say to myself, 'God is *here*, in His holy temple'; and then I wouldn't feel so tired any more."

"I guess that was why you were always such a good little girl in church," said mamma.

"Don't you love to hear them sing, 'The Lord is a great God, and a great King above all gods'?" asked Jack. "I like to shut my eyes and try to see Him, and to think that I am one of His soldiers; and when they sing about the sun and the moon praising God, and the stars, and the lightning, and the mountains, that's *grand*. When I'm out at night, and look up at the stars all twinkling in the black sky, and see the moon sailing through the white clouds, I like to think that God is their King too."

"I trust my boy will be always very true and loyal to his King," said mamma, earnestly.

"Our Church is de nicest Church in de world," said Alice, folding her arms and leaning back in her chair, as much as to say, "That settles the question."

"Our Church is like a tender mother, who does all that she can to protect her children from error and sin," said mamma.

"She meets every human need in a way which strikes us more and more forcibly every year of our lives.

"'He whose word cannot be broken
Formed thee for His own abode;
On the Rock of Ages founded,
What can shake thy sure repose?'"

"I've saved these for an Easter offering," said Jack, diving his hands into both pockets at once in boy fashion, and bringing up a variety of coins, from pennies to ten-cent pieces.

"This is my offering," said Berta, opening a little red pocketbook and emptying the contents into her hand.

"Why, how much you have both saved!" exclaimed mamma, making a treasury of her lap.

"I guess Alice has spent all her money for slate pencils," said Jack. "I'll give her half of mine."

"I's dust as much ob'iged," said Alice, "but I's dot a Easter off'rin'. I's doin' to div mine to old Dinah."

"Tell us what it is," said Jack. "I'll bet it's an egg."

"I guess it's a bunch of flowers," said mamma.

"No," laughed Alice, "you tant eber dess right. It's my 'ittle hen; s'e 'll lay eggs for Dinah all de year froo."

"What a thoughtful little mouse this is!" said mamma, laying her hand lovingly on Alice's curly head. "The Bible says, 'He that hath pity upon the poor lendeth unto the Lord.'"

After the children had gone to bed, and Mamma and Papa Britehart were sitting together in the library, Chloe came into the room carrying a good-sized basket, saying, as she set it on the floor, "I 'clar to gracious, Mis' Winnie, I thought fo' suah dem dar chil'ens was bound fo' to fine dis yere basket fo' night. Dey was rummagin' in de piece bag, an' dey mought 'ave seen it."

"They were too much excited over their Easter eggs to notice anything," said mamma, lifting the cover of the basket and peeping in. Pretty soon she went upstairs to the nursery, carrying the basket with her. Let us follow and see what she is going to do. She sets the basket on the nursery table, and uncovering it, takes out three paper eggs, which are larger than baby's head. They are covered with French mottoes, and have come all the way from New Orleans, where the children's Uncle Philip lives.

Here comes Chloe with a basket of hot-house grapes and a loaf of sponge cake.

Mamma cuts the cake, and puts a slice of it, with a bunch of grapes, into each egg. The eggs open in the middle, and tie together with narrow blue ribbons. Then mamma takes two of the eggs and sets them on a little table, which stands by the side of the bed in which Berta and Alice are sleeping. The remaining egg she puts in the centre of the mantelpiece at the foot of Jack's bed, so that he shall see it when first he opens his eyes in the morning.

As mamma pauses for a moment before closing the nursery door, there is a look in her face which seems to say, "God bless and keep my little ones." And there is a prayer in her heart that they may rise to walk with God in newness of life.

"In looking back, to wish no step untrod;
In looking down, to feel no chill of fear;
In looking up, to see the face of God;
In looking on, to know Him ever near."

CHARADE.

I am composed of 19 letters.

My 13, 4, 17, 12, 7, 14 is what Naaman once was.

My 16, 13, 8, 18, 13 was Heavenly bread.

My 7, 12, 2, 17, 9, 3, 13, 18, 9 were a people to whom St. Paul wrote.

My 19, 11, 6, 13, 2 was the father of Abraham.

My 15, 11, 8, 19, 9 are much used at Ocean Grove.

My 7, 16, 11, 6, 13, 4, 10 is a precious stone.

My 1, 11, 18, 9, 17, 14 was a vessel used in the Temple.

My 10, 17, 13, 5, 9, 7, 13 is a body of water on the eastern border of Palestine.

My whole is always found in THE CHURCHMAN.

A FAIRY STORY WITH A MORAL.

The children's mother had been away to spend a week with *her* mother, and the children, Fritz and Maud, had been left pretty much to their own devices.

Of course, mamma had made some suggestions before she went away: of lessons that it might be as well to look over, of exercises she should be glad to hear of as having been practised, and particularly of two pieces of poetry which she was very anxious to have the children repeat to her when she should come home again. But these things, as I said before, were only suggestions, gently spoken, which slipped in at one and out of the other careless ear, when the children recovered their spirits after she was really gone, and the first loneliness had worn off in watching Sarah, the cook, make tarts for their supper.

How the days flew by, in spite of the emptiness of the house without their mother! Maud jingled her keys and fluttered her dust-brush, wore her long aprons and butterfly caps, without ever a thought of the gentle warning. It was very nice indeed to play at being grown up. As for Fritz—well, Fritz was *always* busy at something—building shaky houses in the garden, or cobbling furniture that would never stay together, or drawing something, while he lived in the clouds, in a world of his own, coming down with a bounce now and then when lessons were mentioned or some one insisted that his hands needed washing. So it's no wonder at all that *he* forgot, or that, equally with Maud, he was very much overcome with confusion when, the morning after her return, and everybody's present had been given, and there was time for asking questions, mamma inquired what they had been doing.

"I suppose you've been dreadfully busy," she began—"that Maud has the new five-finger exercise perfectly by this time; and you, Fritz, know a whole page of French nouns to repeat to me?"

Both the children hung their heads, and looked very much ashamed as they answered, "I forgot."

Their mother didn't look very much surprised. Perhaps she remembered their forgetting before. At any rate, she only shook her head a little gravely, and then inquired:

"But, of course, you learned the poetry?"

The heads sank lower still, while Maud answered:

"Oh, mamma, we did truly forget all about it; at least, I remembered it on Tuesday, but I thought I'd put it off until Saturday."

"But what have you been so busy about that you didn't have time to remember mamma's wishes?"

It was very hard to think, Maud found. There had been some doll-dressmaking, a good deal of reading, and some visiting. Not very much, after all, that Maud could remember. And Fritz's remembrances were much the same—so much so that mamma shook her head again as she said, sorrowfully:

"Oh, children, children! So many, many pebbles and so much heavy brass have you put in your sacks this week, little children. I'm so sorry!"

"What sack? Who's got a sack?" exclaimed both children in a breath.

"Oh, I had forgotten. You haven't heard the story."

"What story? Oh, mamma, do tell it to us!"

"Grandma sent you the book with it in. It is a translation from the German; a fairy story with a moral; an allegorical story. I'll excuse you from getting any lessons this morning; and, Maud, you may read the story to Fritz in the library. Don't skip anything." Mamma smiled as she said this, because Maud was very fond of reading the *story* and letting the good advice look out for itself.

Fritz was in his working apron; he had expected to begin building a ship that morning, but was quite willing to follow Maud into the library, and made himself comfortable on a footstool while she read.

Zachur with the sack, she began, looking doubtfully at and stumbling over the hard name, a stately-looking man, wearing, suspended on his left side by a stout strap, a gray sack, while a well-filled leather purse hung on his right, was one day slowly wandering through the crowded bazaar of Bagdad. He remained standing before one of

FRITZ HEARS THE STORY.

the stalls, and then, after a little reflection, he purchased the largest and softest carpet there; one of those in which the foot seems to sink gently down, and the sound of each step is completely hushed.

The merchant was greatly surprised to see the richly-dressed stranger without a retinue, and said, politely:

"Sir, as your slaves are not at hand, I will send one of my young men with you to carry the carpet."

"It is not necessary," said the stranger, as he paid the price in shining gold pieces, "I can manage it myself."

He quickly took up the immense roll of carpet, and pushed it slowly, but surely, into his sack. Then, without heeding the amazement and shaking head of the dealer, he passed on.

His desire of purchasing seemed now thoroughly roused. Twelve flasks of otto of roses found their way into his sack; ten pounds of the finest Turkey tobacco followed them; then came a magnificent pipe, with a long tube and an amber mouth-piece, on the top of which he carelessly threw a heavy ebony box inlaid with copper. Notwithstanding the crowd, he attracted continual notice, and a dignified-looking man had long been following him, without, however, speaking to him. But when he reached the middle of the bazaar, where the best and most costly wares are exposed for sale, and when, as though intoxicated by the sight, he seized the strangest things, and, untiring, pushed them into his sack—pearls from Ormuz and blades from Damascus, tons of Mocha coffee and bales of silk, fishes and rings, bracelets and dates, watches, saddles, and diamonds—then the caliph (for it was no less a personage who was following him) could contain himself no longer, and said:

"I have seen many wonders, oh stranger, and, by the beard of the prophet, thou art not the least. Have, then, thy purse and thy sack no end? Why does thy sack not burst? How canst thou carry it? How canst thou find but one of the thousand things which thou art constantly cramming into it? And tell me, how will those poor tender pearls fare among tons and crates?"

Zachur—such was the name of the stranger—crossed his arms on his breast and bowed low.

"Ruler of the faithful!" he said, "for it is in vain that thou hidest thy noble figure under a homely dress, I recognize thee at once. Allah is great and his gifts are wonderful. Thou carest for the lovely daughters of the shell? Look here!"

He quickly put his right hand into the sack, and brought forth from the midst of sabers and boxes, still unhurt, the double row of milk-white pearls, which he respectfully presented to the caliph.

"What belongs to thy servant belongs to thee. Let thy beautiful daughter wear it. I shall not be the poorer," he added, in a low voice.

The caliph was astonished at Zachur's riches and dexterity, rejoiced at his present, and was curious to learn more.

"Then we will sit down there on the broad steps at the foot of the fountain," said Zachur; and in a moment he had spread out his soft carpet and lighted two pipes.

They sat down, with their legs crossed under them, peacefully sent little blue clouds into the air, and the stranger began his tale.

"I am the son of a poor man, oh sire, and seemed doomed to poverty. But there stood a good fairy by my cradle, and laid in it this bag and this purse, saying, 'Grow up, Zachur, and look around thee in the world. Buy what pleases thee; pay for it out of this purse, which will not become empty; and preserve it in this sack, which will not become full; but especially pack in it all that is valuable; the weight of it will not weary thee.'

"It has held more than she promised. All that I have ever possessed or loved is contained imperishable, safe forever, and always at hand, in this sack. Wilt thou see the first sword my father taught me to handle? Look here (he took it quickly from the depths of the sack), it is simple and unadorned, but the curved blade shines as it did the first day, and rejoices my old heart. Wilt thou see the 'Koran' in which the pious sheik Abdallah instructed me? Look, how fresh the dainty purple letters and the green and gold arabesque still shine."

"Wonderful, highly singular and wonderful!" said the caliph. "But tell me more, friend."

"Details would take too long to relate; but the whole is soon said," answered Zachur. "Thou wast surprised to-day at my rapidity in purchasing. Thou shouldst have seen me in my younger days, when the world still looked bright and sunny, when thousands of objects attracted me. My hand was rarely out of my purse and sack. I took long journeys over sea and desert, through lonely villages and large cities; and whatever pleased me I bought and joyfully put in my capacious sack. Indeed, it filled itself without my help. Shining green birds and brilliant, snow-white blossoms flew into it. Sometimes a feeling of indifference came over me, and I passed without wishing for the most beautiful things, because I already had so much that was lovely. 'Another time,' I thought, 'if I should ever wish for it.' But it never came; just as no moment of time ever returns. And

now I mourn over many a neglected chance. Once I might have bought the largest and most beautiful diamond in the world. Now it is beyond my reach.

"I might have had the blue magic flower, the most beautiful flower in the world. It was floating gracefully on a lake—the stalk like a diamond, the stamens of gold, and the leaves of emerald. It was sweeter than all the perfumes of Arabia, and when moved by the breeze it rustled and gave forth the most lovely music. Now it has long since fallen to pieces, and the dust of it lies on the sandy floor of the sea.

"I might have gained a whole kingdom far away in Hindoostan, beyond the snowy mountains, with palaces and gardens, lands and people, horses and riders, meadows and cities, and twice I turned back and tried again. But an avalanche has covered the passes and I cannot find the way, which causes me sorrow and many sleepless nights. Then I comfort myself with the thought of how many things I possess, and take old and new out of my sack as I please—a quilted silk counterpane from Japan in which to envelop myself, or the Egyptian phoenix to lull me to sleep. Besides, the world is large, and Zachur is not old yet. I have still time to buy."

"Well spoken," said the caliph, as he blew a thick cloud before him; "it is easy to see that thou hast travelled. But thou canst not keep *all* thy things unhurt in thy sack. Nor canst thou find them all in a moment, that I am certain of. Confess thou hast also lost some things entirely?"

"I am the son of a poor man," answered Zachur, "but I learned two things when only a boy—to use a sword and to speak the truth. Yes, I have lost many things; and when I was boasting just now that I have *everything* in my sack, I was exaggerating. I should have said *most things*. Sometimes, in my youth, I packed away things too carelessly and quickly; then, when I was pushing the next thing in, the badly-placed purchase would rise to the top and slip out, or it was crushed, and I had only scanty remains in my hand. Very likely something else is far down in the folds, but in my over-hastiness I have lost all trace of it, and cannot find it when I will. But if I should accidentally come across it I should rejoice, and put it in the right place for the future, thou mayst be sure. But, oh, if something could only fall in the deepest part of the sea and be lost! But I suppose I must carry it with me to the end of my days."

"Of what dost thou speak, friend Zachur?" asked the caliph, in an excited tone. "Hast thou got ugly things in thy sack?"

"I have got the stone which I once threw after a poor dog," said Zachur, sadly, "and the creature was thin and weary; it fell down, looked at me, and died."

At this moment the crowd separated; two out-riders on swift Arab steeds seemed to fly over the ground, and behind them came a gilt carriage drawn by four Barbary horses. Zachur sprang up, his sadness all forgotten.

Without for a moment losing sight of the approaching procession, seeing the caliph rise too, he quickly pushed his carpet and pipes into his sack, and exclaimed, with sparkling eyes:

"To whom does this magnificence belong? Though how can I ask? for who but thou, oh sire, could call such splendor his own? How beautifully the Nubian in his purple contrasts with the gray horse, and the pale Christian slave in the blue silk with the shining black steed! If only thou wert a merchant with this equipage for sale!"

"Princes do not barter," said the caliph, as he put a little silver whistle to his mouth and blew a shrill blast, when horses and carriage suddenly stood still by the side of the fountain. "But thou hast made me a handsome present, friend Zachur, and, what is more, given me a pleasant hour: take what thou praiseth so much. Come, be my guest to-day, and to-morrow, or whenever it pleases thee, drive away in the wide world in this carriage. It must be weary work dragging such a sack."

Zachur crossed his arms on his breast, bowed low, and said:

"Thy favor is like dew on a barren land, even for the richest; and if I had not promised a sick friend to be with him this evening, I would willingly enter within the shadow of thy halls. Therefore let me go in peace; but these beautifully kept horses and carriage shall not go through the dust of the suburbs!"

Saying this, he quietly pushed the Nubian and his steed, the black horse and his rider, the carriage and horses, into the sack, bowed down to the ground again, and then stepped lightly and erect towards the city gates.

The caliph shook his head as he looked after him, went home full of thought, and hung the pearls around his beautiful daughter's neck. Then he sent for his private secretary, and said:

"Take a swan quill and a sheet of the finest parchment, and write down carefully what I shall dictate: The Story of Zachur with the Sack."

. . . . .

"That's all the story," said Maud, glancing down the page. "All the rest's moral, But mamma said I mustn't skip. So listen, Fritz."

And Fritz, looking very mournful indeed, after remarking "that if there was anything *he* hated after a jolly good story it was a *moral*," was preparing himself to listen as little as possible to what was coming, when the door opened and mamma came smiling in.

"Oh, mamma, how nice! We've just got to the moral. Now you can *tell* us about it, and we needn't read the prosy old thing!"

"My dear Fritz," said his mother, reproachfully, shaking her head at the little boy's discontented face. "Morals are a most necessary thing. Everybody needs to read them; my little, careless children most of all. But I'll tell you about this one if you'll tell me, first, have you found out the meaning of the story?"

"It's got something to do with memory," answered Fritz, thoughtfully.

"Yes, dear; you are right," said his mother. "The great sack is memory, into which, from the time we are tiny little bits of children, each one of us is crowding everything—what is noble and good and beautiful, what is common and worthless, pearls and pebbles; and yet it isn't full, or our purses, our power of comprehension, empty. Every true thing, every word from the mouth of God, is for you a beautiful diamond. Every noble thought is a blue magic flower, and every foreign language is a kingdom. Beware of the stones, dears, the unhappy, the sorrowful thoughts that will stay in the sack and that are so heavy. These stones are the memories of the unkind words we have said, the unkind acts we have done toward one another. If you had studied, grown wise, and done useful things while I was away, there would have been beautiful things to store in your sacks, instead of which, what you have to remember of last week now are only useless things: brass and pebbles, as I said awhile ago, if not as heavy as stones."

"Never," said Fritz, getting up briskly from the stool to hurry away to his ship-building, "never again am I going to put a whole week's load of nothings into my sack; are you, Sis?"

"No!" said Maud.

A DYING DOLPHIN.

Extract from a "Journal of a Voyage from New York to San Francisco."

Wednesday, January 8th.—The anniversary of the victory of New Orleans! . . .

About noon the stern was alive with dolphins, and the scene was quite lively. One fellow—from his size he must have been the patriarch of the tribe—took a prodigious leap; starting from the crest of a wave and passing clear over the intervening hollow to another. As he descended he formed an arch gleaming like a rainbow. Perseverance and ingenuity triumphed at last, after many failures: a plated spoon was tied to a line, thrown among them, and trolled backward and forward, until one fellow, bolder or less wary than his companions, followed it to the side and was grained. He was struck through the very centre of the head, with such force that it cost no little trouble to disengage the iron. Though not measuring more than three feet, he was a dolphin of experience, and should have known better than to follow the deceptive metal, for his back presented a deep cut, newly filmed, evidently caused by a harpoon; had it been from the bite of a fish there would have been two incisions, marking where the teeth had entered.

Like everybody else, I had read and heard so much of the chameleon hues assumed by the dying dolphin that I determined to narrowly watch the final exit on the present occasion.

The truth is that the dolphin, when dying, does not change from one color to another, but that it is the same colors which brighten and fade in rapid succession. Imagination supplies the rest. Still, the effect is exceedingly beautiful. A passenger who had made the China voyage and seen many dolphins caught informs me that there does not prevail among this fish the uniformity of colors which marks the other varieties of the finny tribe, but that they differ from each other, as is the case with dogs, cats, and horses; and I can the more readily recognize the correctness of this because I observed, while watching them over the stern, the strangely contrasted differences. These I at the time attributed to the various depths which they respectively occupied beneath the water.

Our dolphin, when brought upon deck, turned up a belly and sides of golden yellow, sprinkled thickly with white speckles; in an instant the former brightened into the richest orange, and the latter shone like silver spangles; and, as suddenly, they would become dull and fishy. A ridge of inky blue, running from the back of the head to the tail, passed, like a dissolving view, first into a delicate violet, then into a deep purple (all varieties of the same color), and as rapidly re-changed.

After death the several colors resolved themselves, permanently, into those of the ordinary yellow river perch, speckled something like a trout, and a very dark stripe running the whole length of the back. The shape is exquisitely symmetrical.

The fate of the captive did not disperse the remainder. On the contrary, their numbers greatly increased, and the mate succeeded in graining another, though he could not hold it; and a passenger, fishing with hook and line from the bowsprit, drew another nearly ten feet above the water, when its jaw broke, and it fell off.

To add to the day's sport, a large *booby* came flying about the ship, manifesting an evident desire to alight. I believe it to be their invariable habit to fall asleep as soon as their feet touch a resting-place. Two ineffectual muskets having been fired, the booby wisely changed his mind; and sought, upon the bosom of the ocean, at a safe distance from the ship, a more hospitable dormitory for the night.

A LETTER ABOUT CHILDREN.

To the Editor of THE CHURCHMAN:

Enclosed please find the sum of four dollars, a Lenten offering from a Sunday-school class numbering twelve *little people*, who are trying to save their pennies to help on the noble cause of missions in the Church, of which each and every one is a baptized member. It does not seem very much, but I must tell you, dear sir, that the children have taken *real pleasure* for the past six weeks in keeping the fast, and several of them have earned their share of pence—one little one, by going without butter, while her sister told me she earned her silver bits by working mottoes; another, to whom whispering in school proved a temptation, tried *very hard* not to receive any demerits in school hours: this little girl and her brother brought bright silver quarters every Sunday in Lent; a *tiny Churchwoman of three years old* brought *three* pennies her first Sunday, because she *was* three, and on Palm Sunday, the anniversary of her baptism, a bright, shining dime, and on Easter-day *the most shining one of all the quarters!* The teacher of the class wished to send a magazine to a little friend, a dear little boy, bearing the sweet name of Arthur, and he wrote her to please let him go without it and put the money in with the children's offering, which she did, and we have counted it all up and find all the little bits have grown into four dollars, which we hope, in God's providence, may help some children less favored than we in our happy parish to learn the blessed lessons taught in our holy Church. The teacher keeps her "mites" in a beautiful little carved casket, which belonged once to a lovely child, now with Christ in paradise. It has always had *consecrated talents* in it, and when all the money was taken out to-day the teacher put in three new dimes, a dime apiece for each one of her three little goddaughters, as the *beginning* of a *Christmas offering*, which we hope will be *twice as large* as the one we send you for Easter-tide. So please, Mr. Editor, to believe that the children of the South-land wish you God-speed, and are trying to be "faithful soldiers and servants" in the great army of our Lord.

Yours in bonds of love and Christian fellowship, "BABES IN CHRIST."

ORDINATION.

KENTUCKY.—In Christ church, Louisville, on the Sunday next before Easter—*Priest:* the Rev. Charles E. Craik.

APPEALS.

ST. JAMES'S CHURCH, PORT DEPOSIT, MD.,

Diocese of Easton, asks help in paying a debt of $2,200. It was contracted when the church was built, in 1871. The building is frame, plain and neat; its total cost, $6,000. It could probably be built to-day for $3,000, but labor and material were high then. The congregation, though composed mainly of laboring people, thought themselves able to pay that much for a church. Business was good and wages high. They did pay nearly two thirds of it. The balance, at maturity, was taken up by one of the vestry, the parish paying interest on it. Then came the general financial trouble of the country. Port Deposit lost its lumber trade, which had been very heavy, almost altogether, and its other industries were either broken up or greatly crippled. One third of the congregation moved away; the rest were greatly reduced in means. None are rich; most depend on daily labor. Within two years three of the largest contributors have died. It is all the balance can do to meet current expenses. Effort to pay the debt has been postponed from year to year, in hope of better times; but times with us have grown worse. The vestryman who carried the debt is dead, and his estate *must* be settled up. With our utmost effort we can raise only $800 of the amount. We ask help for the remaining $1,400. Subscriptions are solicited, *not to be paid until the whole is subscribed*, or *enough to satisfy the creditors*. Should cash offerings be made, the rector and vestry pledge themselves not to use them until the above conditions are fulfilled. G. W. EASTER, Rector.

HENRY L. PHYSICK,
W. W. HOPKINS,
R. E. MCCLENAHAN, } Committee of Vestry.

The foregoing appeal to save a church from being closed and sold, endorsed as it is by the Bishop of Easton, is heartily commended to the generous liberality of the members of the Church.

J. S. B. HODGES, Rector of St. Paul's, Baltimore;
GEO. LEEDS, Rector of Grace Church, "
A. M. RANDOLPH, Rector of Emmanuel, "
J. E. GRAMMER, Rector of St. Peter's, "

January 14th, 1879.

I am well acquainted with all the facts and circumstances alluded to in the foregoing appeal.

The case is one of very exceptional hardness, for besides its share in common misfortunes, Port Deposit has had its business energies sorely crippled again and again by unusual ice gorges and floods in the Susquehanna.

From the inception of this church it has been most comprehensive in its aims. Its ministers have been diligent in laboring among the laboring men and in seeking out the poor.

I earnestly commend the appeal of this church, and shall be greatly comforted if as the result it shall be preserved for future usefulness

HENRY C. LAY, Bishop of Easton.

Easton, November 26th, 1878.

THE CHURCH IN BIDDEFORD, ME.

The Church *certainly* ought to be sustained in Biddeford, Me., as all who know the place will admit. It is a manufacturing city of 10,000 inhabitants in its compact part, 12,000 in the whole city. There are many English Church families and individuals in the place, besides some American Churchmen. We have an organized parish, and a church edifice, and a flourishing Sunday school. A good work has been done there for the Church, and a far greater and wider work could be done if we *were not in debt*. But, alas, *we are in debt*. And the parish is poor, literally so; composed mostly of persons working in the mills; and with the present very low, almost starvation wages, and the hard times generally, they cannot pay even the *interest* on the debt and keep up the services, let alone paying the debt; and they certainly cannot pay the debt or the *interest* for any length of time if the services are not kept up—are abandoned. Now, I ask—nay, I *beg* and *plead*—Will not some Churchman or parish of means come forward and pay this debt and save us from ruin? For, if some one does not do this, so far as I can see, the parish must go under. May God move some one to come to the rescue, and then hereafter we can take care of ourselves; and, besides, we can do far more efficient work for Christ and His Church here. Correspondence is urgently invited with the bishop of the diocese or with myself. WM. J. ALGER.
Rector of Christ church, Biddeford.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 500 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds $1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

FUND FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED AND DISABLED CLERGYMEN.

The undersigned gratefully acknowledges the receipt of the following sums in aid of the fund for the relief of the widows and orphans of deceased clergymen, and of aged and disabled clergyman, since the 17th of January last, viz: Grace church, Lewiston, N. C., $3.00; Mrs. C. C. Wyeth, Montclair, N. J., $5.00; St. Paul's church, Columbia, Pa., $2.00; Christ church, Lexington, Ky., $75; "M.", Boston, $5.00; Cash, $10.00; Christ church, Raleigh, N. C., communion alms two months, $2.00; a Widow, Edgartown, Mass., $10.00; Mrs. M. A. Pierson, Joliet Ill., $1.00. Through Lloyd W. Wells, Esq.: "A. H.", $20.00; St. John's church, Gold Hill, N. C., $12.60; the Rev. J. W. Small, Cincinnati, $5.00; St. John's church, Howard Co., Md., $33.50; "a Rector," twelve months' communion alms, $12.00; Miss Harriet Pierpont, $5.00.

WM. ALEX. SMITH, Treasurer.

New York, April 19th, 1879.

WEST CHATTANOOGA MISSION.

Previously acknowledged, $77.33, and £9. 7s. Mr. and Mrs. J. R., $10.00; Mrs. Schuyler Skaats, $5.00; J. W. M., $3.00; Josie Beuclair, 10 cents; Mr and Mrs. D S. A., $7.00; Mrs Geo. P. Clapp, $10.00; Mrs. J. L. A., $5.00; J. M. C., 50 cents; part of the Easter offering of Zion church, Greenburgh, $10.00 — $127.93; £9 7s., equal to $45.53—total, $173.46. The smallest donations will be thankfully received by

ELIZA C. BUCKLER, Treasurer.

OLD ST. GEORGE'S, PUNGOTEAGUE, VA.

Please acknowledge the following responses to an appeal for old St. George's, Pungoteague, Va.: the Rt. Rev. B. B. Smith, Bible and Prayer Book for chancel; "Lover of God's Church," $1.00; Virginia M. Chase, $3.00; "E. C. G.", Santa Fé, $1.00. We trust that there are others who will follow the good example of these co-workers with God. F. G SCOTT.

Rector of St. James's and St. George's Parishes.

Accomack C. H., Va., April 15th, 1879.

FOR THE CHURCH OF THE HOLY CHILD JESUS.

Boys' Association, Englewood, $5; Webster Evans, Englewood, 54 cents; Evan Evans, Englewood, 50 cents.

A NEW CARPET EMPORIUM.

Messrs. J. & J. Dobson, proprietors of one of the largest carpet manufactories in this country, have recently opened an immense wholesale and retail carpet establishment at Nos. 40 and 42 West 14th street, New York City.

This new store, covering a space of 50 by 208 feet, with its five floors and basement, is wholly occupied by them for the carpet business, and here may be found every description of floor-covering.

The Axminsters, Wiltons, Body Brussels, Tapestry Brussels, Three-Plys, and Ingrains offered by them are mostly of their own manufacture, though large lines of special productions of leading factories are also shown.

This store has been opened with the idea of selling direct to the consumer goods of the firm's own make at prices as low as possible, consistent with the employment of good materials and thorough workmanship.

The general management of the establishment has been entrusted to Mr. John Van Gaasbeek, a gentleman who has for many years been in charge of, and the foreign buyer for, the carpet department of A. T. Stewart & Co.

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Catalogue of spring and summer fashions, besides enumerating the articles which they offer for sale, contains cuts of all the principal goods, well executed, and exhibiting the patterns and styles with such fidelity that any one, though living at a distance, may order goods as safely, and with full confidence of being as well suited, as though they were purchased personally at the store. Ladies can hardly do better than send for one of these catalogues, or, if in the vicinity, make a call upon

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THE following is recommended as a rapid and cheap method for varnishing fancy metallic articles, especially of cast-iron: Heat tar quite hot, so as to drive off all the water and volatile hydro-carbons, and dip the heated, though not red-hot, iron articles into it; allow them to drain off over the kettle, and then dry them perfectly in a drying oven to 248° to 302°.

OFFERINGS FOR MEXICO.

Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART BROWN, care of Brown Bros. & Co., 59 Wall Street, New York.

OFFERINGS FOR JOPPA, PALESTINE.

Donations for Joppa Mission School are needed. Eighty poor native boys are daily instructed in the Scriptures, and many receive food and clothing. Fifty cents a week, or an annual gift of $25, supports one poor boy. Gifts received by the Treasurer, Foreign Missions, 23 Bible House, New York; Messrs. DREXEL & Co., 34 South Third street, Philadelphia; and by Mrs. A. M. HAY, Jaffa, Palestine.

A BRAIN AND NERVE FOOD.—VITALIZED PHOSPHATES, composed of the nerve-giving principle of the ox-brain and wheat-germ. They correct all weaknesses of mind or body; relieve nervousness; give vitality in the insufficient growth of children; strengthen digestion; cure neuralgia, and *prevent* consumption. Physicians have prescribed 160,000 packages. F. CROSBY, 666 Sixth Avenue. For sale by Druggists.

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